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INTRODUCTION

TO THE

MAKING OF LATIN:

Selected chiefly from Ellis's Exercises, and adapted to the Rules of Adam's Syntax.

TO WHICH IS SUBJOINED, THE

SECOND PART OF LYNE'S LATIN PRIMER.

By WILLIAM BIGLOW,
Teacher of an Academy in Salem, Massachusetts.

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AN

INTRODUCTION

TO THE

MAKING OF LATIN.

CHAP. I. Rule III.

I READ, lego, 3.
Thou thinkeſt, cogito, 1.
He hears, audio, 4.
We hinder, prohibeo, 2.
Ye ſuppoſe, puto, 1.
They defend, defendo, 3.

I did obtain, obtineo, 2.
Thou didſt underſtand, intelligo, 3.
He did judge, judico, 1.
We did direct, præſcribo, 3.
Ye did come, venio, 4.
They did ſee, video, 2.

I have ſought, quæro, *ſivi*, 3.
Thou haſt found, invenio, *veni*, 4.
He has departed, diſcedo, *ſſi*, 3.
We have aſſiſted, ſuccurro, *i*, 3.
Ye have feared, metuo, *i*, 3.
They have conſidered, conſidero, *avi*, 1.

I had choſen, deligo, *legi*, 3.
Thou hadſt gone, eo, *ivi*, 4.
He had diſputed, contendo, *i*, 3.
We had triumphed, triumpho, *avi*, 1.

Ye had called back, revoco, *avi*, 1.
They had done, ago, *egi*, 3.

I ſhall leave, relinquo, *iqui*, 3.
Thou wilt build, ædifico, *avi*, 1.
He ſhall compare, comparo, *avi*, 1.
We will ſend, mitto, *iſi*, 3.
Ye will pretend, ſimulo, *avi*, 1.
They will carry, porto, *avi*, 1.

I can ſupport, ſuſtineo, *ui*, 2.
Thou mayeſt receive, accipio, *epi*, 3.
He may require, exigo, *egi*, 3.
We may know, ſcio, *ivi*, 4.
Ye may redeem, redimo, *emi*, 3.
They can recover, recupero, *avi*, 1.

I might [illegible]obtrecto, *avi*, 1.
Thou [illegible]ſt run away, profugio, *ere*, 3.
He could effect, efficio, *eci*, 3.
We might obey, obedio, *ivi*, 4.
Ye ſhould compel, cogo, *coegi*, 3.
They might deliver, trado, *idi*, 3.

I may have lived, vivo, *vixi*, 3.
Thou mayeſt have thought, exiſtimo, *avi*, 1.
He may have fought, confligo, *ixi*, 3.
We may have deſired, concupiſco, *ivi*, 3.
Ye may have declared, declaro, *avi*, 1.
They may have foreſeen, provideo, *di*, 2.

I might have defended, defendo, *di*, 3.
Thou mighteſt have told, narro, *avi*, 1.
He might have doubted, dubito, *avi*, 1.
We might have wept, fleo, *flevi*, 2.
Ye might have agreed, aſſentio, *ſi*, 4.
They might have placed, pono, *poſui*, 3.

I ſhall have hoped, ſpero, *avi*, 1.
Thou ſhalt have wiſhed, opto, *avi*, 1.
He ſhall have refuted, refuto, *avi*, 1.

We ſhall have conquered, vinco, *vici*, 3.
Ye ſhall have received, acquiro, *quiſivi*, 3.
They ſhall have obtained, impetro, *avi*, 1.

See thou, video, *vidi*, 2.
Let him call to, appello, *avi*, 1.
Aſk ye, rogo, *avi*, 1.
Let them bind, vincio, *vinxi*, 4.

I am plundered, diripior, *direptus ſum*, 3.
Thou art led out, educor, *eductus ſum*, 3.
He is appointed, conſtituor, *conſtitutus ſum*, 3.
We are hindered, impedior, *impeditus ſum*, 4.
Ye are taken, capior, *captus ſum*, 3.
They are governed, regor, *rectus ſum*, 3.

I was carried, deportor, *deportatus ſum*, 1.
Thou waſt ſent, mittor, *miſſus ſum*, 3.
He was appointed, conſtituor, *conſtitutus ſum*, 3.
We were acquitted, ſolvor, *ſolutus ſum*, 3.
Ye were overcome, ſuperor, *ſuperatus ſum*, 1.
They were fortified, munior, *munitus ſum*, 4.

I have been truſted, credor, *creditus ſum*, 3.
Thou haſt been found, invenior, *inventus ſum*, 4.
He has been reconciled, concilior, *conciliatus ſum*, 1.
We have been divided, dividor, *diviſus ſum*, 3.
Ye have been plucked up, evellor, *evulſus ſum*, 3.
They have been required, poſtulor, *poſtulatus ſum*, 1.

I had been loſt, amittor, *amiſſus ſum*, 3.
Thou hadſt been corrupted, corrumpor, *corruptus ſum*, 3.
He had been condemned, condemnor, *condemnatus ſum*, 1.
We had been ſhown, oſtendor, *oſtenſus ſum*, 3.
Ye had been adorned, ornor, *ornatus ſum*, 1.
They had been increaſed, augeor, *auctus ſum*, 2.

I ſhall be found, reperior, *repertus ſum*, 4.
Thou ſhalt be deſpiſed, ſpernor, *ſpretus ſum*, 3.
He ſhall be educated, educor, *educatus ſum*, 1.
We ſhall be hanged, ſuſpendor, *ſuſpenſus ſum*, 3.

Ye will be ſent for, accerſor, *accerſitus ſum*, 3
They will be taught, doceor, *doctus ſum*, 2.

Be thou deſpiſed, contemnor, *contemptus ſum*, 3.
Let him be avoided, fugior, *fugitus ſum*, 3.
Let us be bought, emor, *emptus ſum*, 3.
Be ye diſturbed, perturbor, *perturbatus ſum*, 1.
Let them be preſſed, premor, *preſſus ſum*, 3.

I may be defended, defendor, *defenſus ſum*, 3.
Thou mayeſt be hidden, abdor, *abditus ſum*, 3.
He may be lifted up, erigor, *erectus ſum*, 3.
We may be thought, putor, *putatus ſum*, 1.
Ye may be omitted, omittor, *omiſſus ſum*, 3.
They can be anſwered, reſpondor, *reſponſus ſum*, 3.

I might be approved, approbor, *approbatus ſum*, 1.
Thou mighteſt be called, appellor, *appellatus ſum*, 1.
He might be lamented, deploror, *deploratus ſum*, 1.
We might be denied, negor, *negatus ſum*, 1.
Ye might be believed, credor, *creditus ſum*, 3.
They might be prepared, paror, *paratus ſum*, 1.

I may have been invited, invitor, *invitatus ſum*, 1.
Thou mayeſt have been changed, mutor, *mutatus ſum*, 1.
He may have been ſeparated, ſejungor, *ſejunctus ſum*, 3.
We may have been ſworn, juror, *juratus ſum*, 1.
Ye may have been choſen, eligor, *electus ſum*, 3.
They may have been praiſed, laudor, *laudatus ſum*, 1.

I might have been laughed at, derideor, *deriſus ſum*, 2.
Thou mighteſt have been vexed, vexor, *vexatus ſum*, 1.
He might have been cut off, reſcindor, *reſciſſus ſum*, 3.
We might have been marked, notor, *notatus ſum*, 1.
Ye might have been forbidden, vetor, *vetitus ſum*, 1 & 3. *ui et avi.*
They might have been killed, interficior, *interfectus ſum*, 3.

I ſhall have been diſturbed, conturbor, *conturbatus ſum*, 1.
Thou ſhalt have been loved, diligor, *dilectus ſum*, 3.
He ſhall have been appointed, conſtituor, *conſtitutus ſum*, 3.

We ſhall have been taken care of, curor, *curatus ſum*, 1.
Ye ſhall have been deceived, fallor, *falſus ſum*, 3.
They ſhall have been left, relinquor, *relictus ſum*, 3.

Be thou deſpiſed, contemnor, *contemptus ſum*, 3.
Let him be avoided, fugior, *fugitus ſum*, 3.
Be ye diſturbed, perturbor, *perturbatus ſum*, 1.
Let them be preſſed, premor, *preſſus ſum*, 3.

The condition pleaſes, conditio, *onis*, 3. *f.* placeo, *ui*, 2.
Who has ſpoken? quis, *quæ*, *quid*. dico, *ixi*, 3.
The cauſe might be referred, cauſa, *æ*, 1 *f.* deferor, *latus*, *irr.*
Men may underſtand, homo, *inis*, 3. intelligo, *exi*, 3.
Death has taken away, mors, *tis*, 3 *f.* eripio, *ui*, 3.
Men lie, homo, *inis*, 3. mentior, *titus ſum*, 4 *dep.*
Nature requires, natura, *æ*, 1 *f.* poſtulo, *avi*, 1.
A power is permitted, poteſtas, *atis*, 3 *f.* permitto, *permiſſus ſum*, 3.
The citizens may receive, civis, *is*, 3 *c.* recipio, *epi*, 3.
The miſtake will be removed, error, *oris*, 3 *m.* tollor, *irr.* 3.
The law permits, lex, *egis*, 3 *f.* permitto, *iſi*, 3.
Pompey feared, Pompeius, *i*, 2 *m.* timeo, *ui*, 2.
The law is eſtabliſhed, lex, *egis*, 3 *f.* conſtituor, *conſtitutus ſum*, 3.
The money may be received, pecunia, *æ*, 1 *f.* recipior, *receptus ſum*, 3.
They ſhould be named, is, *ea*, *id.* nominor, *nominatus ſum*, 1.
Honour commands, honor, *oris*, 3 *m.* jubeo, *uſſi*, 2.
Rome delights, Roma, *æ*, 1. delecto, *avi*, 1.
Carthage was deſtroyed, Carthago, *inis*, 3. deleor, *deletus ſum*, 2.
The gates are open, porta, *æ*, 1 *f.* pateo, *ui*, 2 *neut.*
The kings threaten, rex, *egis*, 3 *m.* imminuo, *ui*, 2.
Let the wicked retire, impius, *a*, *um.* ſecedo, *eſſi*, 3.
A ſupplication was decreed, ſupplicatio, *onis*, 3 *f.* decernor, *decretus ſum*, 3.
I held my tongue, ego, *pron.* taceo, *ui*, 2.
Money was laid out, pecunia *æ*, 1 *f.* erogor, *erogatus ſum*, 1.

Let the reſt come forth, cæter, *a, um.* prodeo, *ivi,* 4.
The houſe was burnt, domus, *f.* 2 & 4. ardeo, *arſi,* 2 *neut.*
An opportunity is waited for, occaſio, *onis,* 3 *f.* captor, *captatus ſum,* 1.
Virtue is required, virtus, *utis,* 3 *f.* requiror, *requiſitus ſum,* 3.
The fault ariſes, crimen, *inis,* 3 *n.* exorior, *ortus ſum,* 3, *dep.*
The ſenate has been convened, ſenatus, *us,* 4 *m.* convocor, *convocatus ſum,* 1.
Reaſon is taken away, ratio, *onis,* 3 *f.* tollor, *ſublatus ſum, irr.*
Phyſicians are deceived, medicus, *i,* 2 *m.* fallor, *falſus ſum,* 3.
Death is avoided, mors, *ortis,* 3 *f.* fugior, *fugitus ſum,* 3.
Life is ſought for, vita *æ,* 1 *f.* expetor, *expetitus ſum,* 3.
Galba applies, Galba *æ,* 1 *m.* prenſo, *avi,* 1.
Friends are found, amicus, *i,* 2 *m.* invenior, *inventus ſum,* 4.
Pompey denied, Pompeius, *i,* 2 *m.* nego, *avi,* 1.
I have been diſturbed, ego, *pron.* perturbor, *perturbatus ſum,* 1.
Ambition endeavours, ambitio, *onis,* 3 *f.* nitor, 3 *dep.*
Deducæus has admoniſhed, Deducæus, *i,* 2 *m.* admoneo, *ui,* 2.
He would diſpute, ille, *pron.* contendo, *i,* 3.
Cæcilius would demonſtrate, Cæcilius, *i,* 2 *m.* demonſtro, *avi,* 1.
They might ſupport, ille, *pron.* ſuſtineo, *ui,* 2.
I have written, ego, *pron.* ſcribo, *ipſi,* 3.
Salluſt has experienced, Salluſtius, *i,* 2 *m.* experior, *expertus ſum,* 4 *dep.*
We have been put off, ego, *pron.* rejicior, *rejectus ſum,* 1.
I did propoſe, ego, *pron.* cogito, *avi,* 1.
Caiæta ſhall be adorned, Caiæta, *æ,* 1 *f.* ornor *ornatus ſum,* 1.
The books might be preſerved, liber, *i,* 2 *m.* conſervor, *conſervatus ſum,* 1.
Craſſus has deſpiſed, Craſſus, *i,* 2 *m.* contemno, *pſi,* 3.

The games are approved of, ludus, *i*, 2 *m.* accipior, *acceptus ſum*, 3.
The women lie down, mulier, *eris*, 3 *f.* accumbo, *ui*, 3.
Terentia will perſuade, Terentia, *æ*, 1 *f.* perſuadeo, *ſi*, 2.
See thou, tu, *pron.* video, *i*, 2.
The father has ſent, pater, *tris*, 3 *m.* mitto, *iſi*, 3.
We are delighted, ego, *pron.* delector, *delectatus ſum.*
The library might be completed, bibliotheca, *æ*, 1 *f.* conficior, *confectus ſum*, 3.
The ſiſter is beloved, ſoror, *oris*, 3 *f.* diligor, *dilectus ſum*, 3.
The man has found, vir, *i*, 2 *m.* reperio, *peri*, 4.
The boy will hinder, puer, *i*, 2 *m.* prohibeo, *ui*, 2.
I have been alarmed, ego, *pron.* commoveor, *commotus ſum*, 2.
Soſitheus died, Soſitheus, *i*, 2 *m.* decedo, *ceſſi*, 3.
The letters ſpeak, epiſtola, *æ*, 1 *f.* loquor, *locutus ſum*, 3 *dep.*
The conſuls have diſagreed, conſul, *ulis*, 3 *m.* diſſideo, *edi*, 2.
A rejection might be accompliſhed, rejectio, *onis*, 3 *f.* fio, *factus ſum*, *irr.*
The men ſat down, homo, *inis*, 3 *c.* ſedeo, *i*, 2.
The buſineſs was referred, res, *ei*, 5 *f.* referor, *relatus ſum*, *irr.*
The tables might be carried about, tabula, *æ*, 1 *f.* circumferor, *circumlatus ſum*, *irr.*
The affair is determined, res, *ei*, 5 *f.* decerno, *crevi*, 3.
Diſhoneſty triumphs, improbitas, *atis*, 3 *f.* exulto, *avi*, 1.
Wickedneſs boaſts, nequitia, *æ*, 1 *f.* glorior, *atus ſum*, 1 *dep.*
Religion has been overthrown, religio, *onis*, 3 *f.* concido, *i*, 3 *neut.*
To diſſemble is unlawful, diſſimulo, *avi*, 1. non licet.
To do wrong is never uſeful, pecco, *avi*, 1. nunquam proſum.
To ſtudy pleaſes, ſtudeo, *ui*, 2. placeo, *ui*, 2.
Part are diſmiſſed, pars, *artis*, 3 *f.* demitto, *miſi*, 3.
The flock is fed, grex, *gis*, 3 *c.* paſco, *pavi*, 3.
The common people rages, vulgus, *gi*, *m.* & *n.* 2. ſævio, *ivi*, et *ii*, 4.
The flock runs, grex, *gis*, 3 *c.* curro, *cucurri*, 3.

CHAPTER II.

I name no one.
Madneſs overcame reaſon.
The brother left an heir.
Obſerve ye the event.
Capua corrupted Hannibal.
The mother produces a letter.
No one accuſed Sulla.
The Sirens invite Ulyſſes.
Virtue procures friendſhip.
Vice produces hatred.
One good turn deſerves another.
He runs over the ſtadium.
He ſung a ſong.
He dreampt a dream.
His voice ſounds like a man.
He ſmells like a goat.
We run over the ſea.
Corydon loves Alexis.
He has white hair.

CHAPTER III.

A great man had anſwered.
A free people deſired.
One diſgrace remains.
A hateful war is at hand.
That law commands.
The other ranks have been freed.
The moſt noble men have come.
The greateſt labour is added.
A great error prevails.
Your liberty is taken away.

A fearful man obeyed.
No deceit is produced.

RULE XVIII.

Ego, *pron.* nomino, *avi*, 1. nemo, *inis*, 3. *c.*
Amentia, *æ*, 1 *f.* vinco, *ici*, 3. ratio, *onis*, 3 *f.*
Frater, *tris*, 3 *m.* relinquo, *iqui*, 3. hæres, *dis*, 3, *c.*
Attendo, *i*, 3. excitus, *us*, 4 *m.*
Capua, *æ*, 1 *f.* corrumpo, *upi*, 3. Hannibal, *alis*, 3 *m.*
Mater, *tris*, 3 *f.* profero, *protuli*, *irr.* epiſtola, *æ*, 1 *f.*
Nemo, *inis*, 3 *c.* inſimulo, *avi*, 1. Sulla, *æ*, 1 *m.*
Siren, *enis*, 3 *f.* invito, *avi*, 1. Ulyſſes, *is*, 3 *m.*
Virtus, *utis*, 3 *f.* concilio, *avi*, 1. amicitia, *æ*, 1 *f.*
Vitium, *i*, 2 *n.* pario, *peperi*, 3. odium, *i*, 2 *n.*
Gratia, *æ*, 1 *f.* pario, gratia.
Curro, *cucurri*, 3. ſtadium, *i*, 2 *n.*
Cano, *cecini*, 3. cantilena, *æ*, 1 *f.*
Somnio, *avi*, 1. ſomnium, *i*, 2 *n.*
Vox, *cis*, 3 *f.* ſono *ui*, 1. homo, *inis*, 3 *c.*
Oleo, *ui* et *evi*, 2. hircus, *i*, 2 *m.*
Curro, æquor, *oris*, 3 *n.*
Corydon, ardeo, *arſi*, 2. Alexis.
Ille rubeo, *rubui*, 2. capillus, *i*, 2 *m.*

RULE II.

Magnus, *a*, *um*, vir, *iri*, 2 *m.* reſpondeo, *i*, 2.
Liber, *era*, *erum.* populus, *i*, 2 *m.* deſidero, *avi*, 1.
Unus, *a*, *um*, dedecus, *oris*, 3 *n.* reſto, *as*, *iti*, 1.
Exitioſus, *a*, *um.* bellum, *i*, 2 *n.* impendeo, *i*, 2.
Is, *ea*, *id*, *pron.* lex, *legis*, 3 *f.* jubeo, *uſſi*, 2.
Cæter, *a*, *um*, *adj.* ordo, *inis*, 3 *m.* liberor, *atus ſum*, 1.
Nobilis, *e*, *adj.* homo, *inis*, 3 *m.* venio, *i*, 4.
Magnus, *a*, *um.* labor, *oris*, 3 *m.* accedo, *eſſi*, 3 *neut.*
Magnus, *a um.* error, *oris*, 3 *m.* verſor, *atus ſum*, 1 *dep.*
Veſter, *a*, *um*, *pron.* libertas, *atis*, 3 *f.* tollor, *ſublatus ſum*, *irr.*
Timidus, *a*, *um.* vir, *iri*, 2 *m.* pareo, *ui*, 2 *neut.*
Nullus, *a*, *um.* fraus, *dis*, 3 *f.* proferor, *prolatus ſum*, *irr.*

The moſt impudent man is choſen.
No private letters are produced.
The moſt talkative man has been ſtruck dumb.
Human councils have failed.
They alone remain.
The uncultivated way may be left.
No luxury will be found.
Our whole army has been deſtroyed.

A wonderful accident has happened.
All that aſſent falls off.

The careful huſbandman ſows.
One man has freed us.
He left a marriageable daughter.
He leaves no building.
How long will that, your madneſs, play upon me?

I have found out all theſe things.
All your citizens fear you.
Take care of your wives.

One day omitted often diſturbs the whole.

A wiſe prætor avoids offence.

All the nobles know theſe things, our own country know them, the little merchants know them.

You have rejected all equity.
Nor do I now blame your intention.

The true diſpute is this.
Your tears hinder me.
The other perſon has deceived many.
A learned man commended the philoſophers.
The ſenate undertook my cauſe.

All perſons avoid your diſcourſe.
He did not carry his own tribe.
They appointed yearly magiſtrates.

Homo, *inis*, 3 *c.* impudens, *impudentiſſimus*. deligo, *egi*.
Nullus, *a*, *um*. privatus, *a*, *um*. epiſtola, *æ*, 1 *f*. profero, *irr*.
Homo loquax, *aciſſimus*, *a*, *um*. obmuteſco, *ui*, 3 *n*.
Humanus, *a*, *um*. concilium, *i*, 2 *n*. cado, *cecidi*, 3.
Ille, *a*, *ud*. ſolus *a*, *um*. permaneo, *anſi*, 3.
Incultus, *a*, *um*. via, *æ*, 1 *f*. relinquo, *iqui*, 3.
Nullus, *a*, *um*. luxuries, *ei*, 5 *f*. reperior, *repertus ſum*, 4.
Noſter, *a*, *um*. omnis, *e*, *adj*. exercitus, *us*, 4 *m*. intereo, *ii*, 4 *neut*.
Mirificus, *a*, *um*. caſus, *us*, 4 *m*. evenio, *i*, 4.
Omnis, *e*, *adj*. ille, *a*, *ud*. aſſenſus, *us*, 4 *m*. elabor, *elapſus ſum*, 3 *dep*.
Diligens, *entis*, *adj*. agricola, *æ*, 1 *m*. ſero, *vi*, 3.
Vir, *iri*, 2 *m*. unus, *a*, *um*. libero, *avi*, 1. ego, *pron*.
Relinquo, *iqui*, 3. filia, *æ*, 1 *f*. nubilis, *e*, *adj*.
Relinquo, *iqui*, nullus, *a*, *um*. ædificium, *i*, 2 *n*.
Quamdiu, *adv*. furor, *oris*, 3 *m*. iſte, *a*, *ud*, *pron*. tuus, *a*, *um*, *pron*. ludo, *ſi*, 3. ego, *pron*.
Ego, *pron*. comperio, *i*, 4. hic, *pron*. *art*. omnis, *e*.
Omnis, *e*, civis, *is*, 3 *c*. metuo, *ui*, 3. tu, *pron*.
Tu, *pron*. curo, *avi*, 1. conjux, *ugis*, 3 *f*. veſter, *a*, *um*.
Unus, *a*, *um*, *adj*. dies, *ei*, 5 *m*. intermiſſus, *a*, *um*. ſæpe, *adv*. perturbo, *avi*, 1. totus, *a*, *um*, *adj*.
Prætor, *oris*, 3 *m*. ſapiens, *entis*, *adj*. vito, *avi*, 1. offenſio, *onis*, 3 *f*.
Omnis, *e*, *adj*. nobilis, *e*, *adj*. ſcio, *ivi*, 4. hic, *hæc*, *hoc*, noſter, *a*, *um*, *pron*. homo, *inis*, 3 *c*. ſcio, *ivi*, 4. mediocris, *e*, *adj*. negociator, *oris*, 3 *m*. ſcio.
Rejicio, *eci*, 3. equitas, *atis*, 3 *f*. omnis, *e*.
Neque, *adv*. nunc, *adv*. reprehendo, *i*, 3. conſilium, *i*, 2 *n*. tuus, *a*, *um*, *pron*.
Contentio, *onis*, 3 *f*. verus, *a*, *um*, *adj*. ſum, hic.
Lachryma, *æ*, 1 *f*. tuus, *a*, *um*. impedio, *ivi*, 4. ego, *pron*.
Homo, *inis*, 3 *c*. alter, *a*, *um*. fallo, *fefelli*, 3. multus, *a*, *um*.
Homo, *inis*, 3 *c*. doctus, laudo, *avi*, 1. philoſophus, *i*, 2 *m*.
Senatus, *us*, 4 *m*. ſuſcipio, *epi*, 3. cauſa, *æ*, 1 *f*. meus, *a*, *um*.
Omnis, *e*, fugio, *i*, 3. ſermo, *onis*, 3 *m*. tuus, *a*, *um*.
Non, *adv*. fero, *tuli*, *irr*. tribus, *us*, 4 *f*. ſuus, *a*, *um*.
Creo, *avi*, 1. magiſtratus, *us*, 4 *m*. annuus, *a*, *um*.
Creo, *avi*, 1. magiſtratus, *us*, 4 *m*. annuus, *a*, *um*.

Our countrymen always thought theſe, daring, wicked, dangerous citizens.

I will name no woman.
Men may blame my advice.

This new form frightens the eyes.

One conſolation ſupports me.

What witneſs has called upon Poſthumius?

That angry man deſires your blood.

Your anceſtors conquered all Italy.

Our anceſtors took up arms.

Hear thoſe good men.
The Roman people poſſeſs Macedonia.

Trebonius ſuffered great pain.

This thing conſoles me.
I received your pleaſing letters.

All theſe things will have a better end.

I acquire my dignity.
I have read your ſpeech.
You never had more farms.

Cæſar approved of this my conduct.

We have loſt a very worthy citizen.
We have many probable things.
Your expectation does not diſturb me.

Unprovided he took up arms.
All minds being cultivated do not bear fruit.

Homo, *inis*, 3 *c.* noſter, *a*, *um.* ſemper, *adv.* puto, *avi.* hic, audax, *acis*, *adj.* malus, *a*, *um.* perniciosus, *a*, *um.* civis, *is*, 3 *c.*

Nomino, *avi*, 1. fæmina, *æ*, 1 *f.* nullus, *a*, *um.*

Homo, *inis*, 3 *c.* reprehendo, *di*, 3. concilium, *i*, 2 *n.* meus, *a*, *um.*

Hic, *hæc*, *hoc.* novus, *a*, *um.* forma, *æ*, 1 *f.* terreo, *ui*, 2. oculus, *i*, 2 *m.*

Conſolatio, *onis*, 3 *f.* unus, *a*, *um.* ſuſtento, *avi*, 1. ego, *pron.*

Quis, *quæ*, *quid.* teſtis, *is*, 3 *c.* invoco, *avi*, 1. Poſthumius, *i*, 2 *m.*

Homo, *inis*, 3 *c.* iratus, *a*, *um.* ille, *a*, *ud*, *pron.* concupiſco, *ivi*, 3. ſanguis, *inis*, 3 *m.* veſter, *a*, *um.*

Majores, 3 *pl. m.* veſter, *a*, *um.* vinco, *ici*, 3. Italia, *æ*, 1. *f.* univerſus, *a*, *um.*

Majores, 3 *pl. m.* noſter, *a*, *um.* capio, *cepi*, 3. arma, *orum*, 2 *neut. pl.*

Audio, *ivi*, 4. vir, *iri*, 2 *m.* bonus, *a*, *um.* iſte, *a*, *ud.*

Populus, *i*, 2 *m.* Romanus, *a*, *um.* teneo, *ui*, 2. Macedonia, *æ*, 1 *f.*

Trebonius, *i*, 2 *m.* perfero, *tuli*, *irr.* dolor, *oris*, 3 *m.* magnus, *a*, *um.*

Res, *ei*, 5 *f.* ille, *a*, *ud.* conſolor, *atus ſum*, 1 *dep.* ego.

Accipio, *epi*, 3. literæ, *arum*, 1 *f. pl.* tuus, *a*, *um.* ſuavis, *e.*

Hic omnis, *e.* habeo, *ui*, 2. exitus, *us*, 4 *m.* melior, *oris*, *adj.*

Obtineo, *ui*, 2. dignitas, *atis*, 3 *f.* meus, *a*, *um.*

Lego, *egi*, 3. ſermo, *onis*, 3 *m.* tuus, *a*, *um.*

Nunquam, *adv.* habeo, *ui*, 2. plus, *pluris*, *adj.* prædium, *i*, 2 *n.*

Cæſar, *aris*, 3 *m.* approbo, *avi*, 1. actio, *onis*, 3 *f.* hic, meus, *a*, *um.*

Amitto, *iſi*, 3. civis, *is*, 3. *c.* optimus, *a*, *um.*

Ego, *pron.* habeo, *ui*, 2. multus, *a*, *um*, probabilis, *e.*

Expectatio, *onis*, 3 *f.* tuus, *a*, *um.* non, *adv.* perturbo, *avi*, 1. ego, *pron.*

Imparatus, *a*, *um.* ſumo, *ſumpſi*, 3. arma, *orum*, 2 *n. pl.*

Animus, *i*, 2 *m.* omnis, *e.* cultus, *a*, *um.* non, *adv.* fero, *tuli*, *irr.* fructus, *us*, 4 *m.*

The poets introduce the braveſt men lamenting.

You deſpiſe all authorities.
Every animal deſires ſomething.

I will remove that ſevere old man.
Reaſon declares the ſame thing.

Your love conquers all difficulties.

CHAPTER IV.

You love modeſty, and goodneſs, and virtue.

Neither the ſenate nor the people has any power.

You will know a modeſt and ſenſible man.

Philoſophy takes away vain troubles, and drives off fear.
I deſpiſe magnificent villas, and marble pavements.

Antony led out two legions and two prætorian cohorts.

We ſee very many males and females.

Waſh your hands and ſup.
A lofty and noble mind deſpiſes all human affairs.

You have the right and the power.
They have deſired great things, and very much to be expected.
Nature has made man bolder than woman.

He adds a fleet and an army.

Your quick return declares your politeneſs and affection.

Poeta, *æ*, 1 *m.* induco, *uxi*, 3. vir, *iri*, 2 *m.* fortis, *e.* lamentans, *antis*, *part.*
Tu, *pron.* contemno, *i*, 3. authoritas, *atis*, 3 *f.* omnis, *e.*
Omnis, *e.* animal, *alis*, 3 *n.* adepto, *i*, 3. quidam, *quædam*, *quoddam.*
Removeo, *vi*, 2. ille, *a*, *ud.* durus, *a*, *um.* ſenex, *ſenis*, 3 *m.*
Ratio, *onis*, 3 *f.* ipſe, *a*, *ud.* declaro, *avi.* hic, idem, *eadem*, *idem.*
Amor, *oris*, 3 *m.* tuus, *a*, *um*, *pron.* vinco, *ici*, 3. difficultas, *atis*, 3 *f.* omnis, *e. adj.*

RULE LVIII.

Diligo, *exi*, 3. pudor, *oris*, 3 *m.* &, *conj.* bonitas, *atis*, 3 *f.* que, *conj.* virtus, *utis*, 3 *f.*
Nec, *conj.* ſenatus, *us*, 4 *m.* nec, *conj.* populus, *i*, 2 *m.* habeo, *ui*, 2. vis, *is*, 3 *f.* ullus, *a*, *ud.*
Cognoſco, *ovi*, 3. homo, *inis*, 3 *c.* modeſtus, *a*, *um.* et, *conj.* prudens, *entis*, *adj.*
Philoſophia, *æ*, 1 *f.* detraho, *traxi*, 3. ſolicitudo, *inis*, 3 *f.* inanis, *e.* &, *conj.* pello, *pepuli*, 3. timor, *oris*, 3 *m.*
Contemno, *empſi*, 3. villa, *æ*, 1 *f.* magnificus, *a*, *um.* et, *conj.* pavimentum, *i*, 2 *n.* marmoreus, *a*, *um.*
Antonius, *i*, 2 *m.* educo, *uxi*, 3. legio, *onis*, 3 *f.* duo, et, *conj.* cohors, *ortis*, 8 *f.* duo, prætorius, *a*, *um.*
Video, *di*, 2. complures, *pl. adj.* mas, *aris*, 3 *m.* et, *conj.* fæmina, *æ*, 1 *f.*
Lavo, *i*, 1. manus, *us*, 4 *f.* tuus, *a*, *um.* et, cœno, *avi*, 1.
Animus, *i*, 2 *m.* excelſus, *a*, *um.* et, *conj.* magnificus, *a*, *um.* deſpicio, *exi*, 3. res, *rei*, 5 *f.* omnis, *e.* humanus, *a*, *um.*
Habeo, *ui*, 2. jus, *juris*, 3 *n.* et, *conj.* poteſtas, *atis*, 3 *f.*
Concupiſco, *ivi*, 3 *f.* res, *ei*, 5 *f.* magnus, *a*, *um.* et, *conj.* magnopere, *adv.* expectandus, *a*, *um*, *part.*
Natura, *æ*, 1 *f.* facio, *eci*, 3. vir, *iri*, 2 *m.* audacior, *oris*, *adj. compar.* quam, *conj.* mulier, *eris*, 3 *f.*
Adjungo, *unxi*, 3. claſſis, *is*, 3 *f.* et, *conj.* exercitus, *us*, 4 *m.*
Reditus, *us*, 4 *m.* celer, *a*, *um.* tuus, *a*, um. declaro, *avi*, 1. humanitas, *atis*, 3 *f.* tuus, et, amor, oris, 3 m.

CHAPTER V.

Bythinia is your province.
No one is compaſſionate.
There is the higheſt honour, the higheſt dignity.

Your ſpeech was very elegant and very cunning.

This is one place.
You have been tribune.
There was ſuch boldneſs and ſuch violence.
May my fellow citizens be ſafe, be flouriſhing, be happy.

Experience is the beſt maſter.
Thou art a judge.
All the fault is yours.
All ſlavery is wretched.
There is the greateſt diſagreement, but an unequal conteſt.
There is great diſturbance and confuſion.

Admonition is not neceſſary.
The greateſt ſeverity is popular.
Are not you a ridiculous man?
My enemies are many.
The diſtinction is eaſy and ſhort.
Your writings are true.
Pain is not the greateſt evil.
A wiſe man is always happy.
We are not ignorant.
A brave man is confident.
The ſtars are hot and bright.
Every body is either water, or air, or fire, or earth.

They are innocent and modeſt.
They were called the nobles.
Seven were called wiſe men.
Varro was eſteemed a learned man.
Cicero was accounted eloquent.

RULE V.

Bythinia, *æ*, 1 *f.* ſum, provincia, *æ*, 1 *f.* veſter, *a*, *um.*
Nemo, *inis*, 3. ſum, miſericors, *ordis*, *adj.*
Sum, honeſtas, *atis*, 3 *f.* ſummus, dignitas, *atis*, 3 *f* ſummus, *a*, *um.*
Oratio, *onis*, 3 *f.* tuus, *a*, *um.* ſum, perelegans, *antis*, *adj.* et perſubtilis, *e.*
Hic, ſum, unus, *a*, *um.* locus, *i*, 2 *m.*
Sum, tribunus, *i*, 2 *m.*
Sum, audacia, *æ*, 1 *f.* tantus, *a*, *um.* et, vis, *is*, 3 *f.* tantus.
Sum, civis, *is*, 3 *c.* incolumis, *e.* ſum, florens, *entis*, *part.* ſum, beatus, *a*, *um.*
Experientia, *æ*, 1 *f.* ſum, magiſter, *i*, 2 *m.* bonus.
Sum, judex, *icis*, 3.
Crimen, *inis*, 3 *n.* omnis, *e*, *adj.* ſum, tuus, *a*, *um.*
Servitus, *utis*, 3 *f.* omnis, *e.* ſum, miſer, *a*, *um.*
Sum, diſſentio, *onis*, 3 *f.* ſummus, *a*, *um.* ſed, *conj.* contentio, *onis*, 3 *f.* diſpar, *adj.*
Sum, perturbatio, *onis*, 3 *f.* magnus, *a*, *um.* et, *conj.* confuſio, *onis*, 3 *f.*
Hortatio, *onis*, 3 *f.* non, ſum, neceſſarius, *a*, *um.*
Severitas, *atis*, 3 *f.* magnus, *a*, *um.* ſum, popularis, *e.*
Non, ſum, tu, *pron.* homo, *inis*, 3 *c.* ridiculus, *a*, *um.*
Inimicus, *i*, 2 *m.* meus, *a*, *um.* ſum, multus, *a*, *um.*
Diſtinctio, *onis*, 3 *f.* ſum, facilis, *e.* et, *conj.* expeditus, *a*, *um.*
Scriptum, *i*, 2 *n.* tuus, *a*, *um.* ſum, verus, *a*, *um.*
Dolor, *oris*, 3 *m.* non, ſum, malum, 2 *n.* magnus, *a*, *um.*
Sapiens, *entis*, *adj.* ſum, ſemper, *adv.* beatus, *a*, *um.*
Non, ſum, ignarus, *a*, *um.*
Vir, *iri*, 2 *m.* fortis, *e.* ſum, fidens, *adj.*
Sidus, *eris*, 3 *n.* ſum, calidus, *a*, *um.* et, perlucidus, *a*, *um.*
Corpus, *oris*, 3 *n.* omnis, *e.* ſum, vel, *conj.* aqua, *æ*, 1 *f.* vel, *conj.* aer, *eris*, 3 *m.* vel, *conj.* ignis, *is*, 3 *m.* vel, terra, *æ*, 1 *f.*
Sum, innocens, *entis*, *adj.* et, verecundus, *a*, *um.*
Iſte, *a*, *ud.* optimas, *atis*, 3 *m.* vocor, *atus ſum*, 1.
Septem, habeor, *itus ſum*, 2. ſapiens, *tis.* vir, *iri*, 2 *m.*
Varro, exiſtimo, *avi*, 1. doctus, *a*, *um.* vir, 2 *m.*
Cicero, habeo, *ui*, 2. diſertus, *a*, *um.*

Ariſtides was called juſt.
Pompey was named the great.
All ſlavery is wretched.
The ſoldiers ſleep ſecure.
The portion was twenty talents.
Bones are made a ſtone.
Blood was tears.

CHAPTER VI.

He deſires to pour out all his blood.

Have you obliged the crier to lie?

It is difficult to be ſilent.
My grief would compel me to anſwer.

He was not able to tell their names.

What tyrant has forbidden the unhappy to lament?

You are accuſtomed to call yourſelf a Pythagorean.

A certain fatal calamity ſeems to have fallen upon and ſeized the improvident minds of men.

You are accuſtomed to forget nothing but injuries.

Let him ceaſe to oppoſe Brutus.
They have endeavoured to renew the war.
You ſeem to entertain ſome hope.

Philo has been willing to overthrow that definition.

They deſire to confound all things.
Our friend Pomponius ſeems to joke.

Critolaus choſe to imitate the ancients.

Ariſtides, voco, *avi*, 1. juſtus, *a*, *um*.
Pompeius, appello, *avi*, 1. magnus, *a*, *um*.
Omnis, ſervitus, *utis*, 3 *f*. miſer, *era*, *erum*.
Miles, *itis*, 3 *c*. dormio, *ivi*, 4. ſecurus, *a*, *um*.
Dos, *otis*, 3 *f*. ſum, decem, tantentum, *i*, 2 *n*.
Os, *oſſis*, 3 *n*. fio, *irr*. lapis, *idis*, 3 *m*.
Sanguis, *inis*, 3 *m*. ſum, lachryma, *æ*, 1 *f*.

RULE XXX.

Cupio, *ivi*, 3. profundo, *udi*, 3. ſanguis, *inis*, 3 *m*. ſuus, *a*, *um*. omnis, *e*.
Cogo, *coegi*, 3. præco, *onis*, 3 *m*. mentior, *mentitus ſum*, 4 *dep*.
Sum, difficilis, *e*. taceo *ui*.
Dolor, *oris*, 3 *m*. meus cogo, *egi*, 3. ego, *pron*. reſpondeo, *i*, 2.
Non, poſſum, *potui*, *irr*. dico, *ixi*, 3. nomen, *inis*, 3 *n*. is, *ea*, *id*.
Quis, *quæ*, *quid*. tyrannus, *i*, 2 *m*. veto, *ui*, 1. miſer, *a*, *um*. lugeo, *uxi*, 2.
Soleo, *ſolitus ſum*, *neut. paſſ*. dico, *dixi*, 3. tu, *pron*. Pythagoreus, *a*, *um*.
Quidam, *quædam*, *quoddam*. calamitas, *atis*, 3 *f*. fatalis, *e*. video, *i*, 2. incido, *di*, 3. et, *conj*. occupo, *avi*, 1. mens, *entis*, 3 *f*. improvidus, *a*, *um*. homo *inis*, 3.
Soleo, *ſolitus ſum*, 2 *neut. paſſ*. obliviſcor, *oblitus ſum*, 3 *dep*. nihil, *indecl*. niſi, *conj*. injuria, *æ*, 1 *f*.
Deſino, *ivi*, & *ii*, 3. oppugno, *avi*, 1. Brutus, *i*, 2 *m*.
Conor, *atus ſum*, 1 *dep*. renovo, *avi*, 1. bellum, *i*, 2 *n*.
Videor, *viſus ſum*, 2. habeo, *ui*, 2. ſpes, *ei*, 5 *f*. nonnullus, *a*, *um*.
Philo, *onis*, 3 *m*. volo, *volui*, *irr*. everto, *ti*, 3. is, *ea*, *id*. definitio, *onis*, 3 *f*.
Cupio, *ivi*, 3. confundo, *fudi*, 3. omnis, *e*.
Pomponius, *i*, 2 *m*. noſter, *a*, *um*. videor, *viſus ſum*, 2. jocor, *jocatus ſum*. 1 *dep*.
Critolaus, *i*, 2 *m*. volo, *volui*, *irr*. imitor, 1 *dep*. antiquus, *a*, *um*.

Pythian Apollo commands us to know ourſelves.

The mind always deſires to do ſomething.

I do not dare to ſay that.
Virtue cannot be loſt.
We are able to confute invidious cenſurers.

I indeed deſire to hear theſe things.

He thinks natural law to be divine.
Who can know theſe things?
It was difficult to leave ſo great an affair unfiniſhed.

You dare not deny that there are Gods.
Where can there be any piety, if the Gods regard not human affairs?
I deſire to hear what you yourſelf may think.

I deſire not to be thought a liar.

I fear, leſt, while I may be deſirous of diminiſhing my labour, I may increaſe it.
I think that the manners of the citizens are changed.

They have deſired to murder our children.
We are able to enjoy many other pleaſures.

It is time to depart.
There was a deſire to know ſuch great things.

He took this occaſion to write.
I gave a ſign to come to the God.
Worthy to be read.
Deſiring to die.
Trees that will not grow.
Not knowing to ſuffer poverty.
Deſirous to begin the battle.

Pythius, *a, um.* Apollo, *inis,* 3 *m.* jubeo, *juſſi,* 2. noſco *ovi,* 3. ego, ipſe.
Animus, *i,* 2 *m.* ſemper, *adv.* appeto, *i.* 3. ago, *egi,* 3. aliquis, *a, id.*
Non, *adv.* audeo, *auſus ſum,* 2 *neut. paſſ.* dico, *ixi,* 3. ea, *id.*
Virtus, *utis,* 3 *f.* non, *adv.* poſſum, *potui, irr.* amitto, *iſi,* 3.
Poſſum, *irr.* confuto, *avi,* 3. vituperator, *oris,* 3 *m.* invidus, *a, um.*
Ego, *pron.* vero, *adv.* cupio, *ivi,* 3. audio, *ivi,* 4. iſte, *a, ud.*
Cenſeo, *ui,* 2. lex, 3. naturalis, *e.* ſum, divinus.
Qui, poſſum, agnoſco, *ovi,* 3. is.
Sum, difficilis, relinquo, *iqui,* 3. res, *ei,* 5. tantus inchoatus.
Non, audeo, *auſus ſum,* 2. nego, *avi.* ſum, Deus.
Quis, poſſum, *irr.* ſum, ſanctitas, *atis,* 3 *f.* ſi, Deus, *nom. plur. Dii.* non, curo, *avi.* humanus, *a, um.*
Aveo, 2, *caret, pret. & ſup.* audio, quis, tu, ipſe, *a,* 1 *m.* ſentio, *ire,* 4.
Ego, cupio, *cupere, & cupire,* 3 & 4. ego, non, puto, *avi,* 1. mendax, *acis, adj.*
Vereor, *eritus ſum,* ne, dum, volo, *irr.* minuo, *ui,* 3. labor, *oris,* 3 *m.* augeo, *auxi,* 3.
Ego, *pron.* puto, *avi,* 1. mos, *oris,* 3 *m.* civitas, *atis,* 3 *f.* mutor, *ari,* 1.
Volo, *lui, irr.* trucido, *avi.* noſter, liberi, 2 *pl.*
Poſſum, *potui, irr.* habeo, *ui,* 2. multus, *a, um.* alius, *ius.* delectatio, *onis,* 3 *f.*
Tempus, *oris,* 3 *n.* ſum, abeo, *ivi,* 4.
Sum, amor, *oris,* 3 *m.* cognoſco, *novi,* 3. tam. magnus, *a, um.* caſus, *us,* 4 *m.*
Apprehendo, *di,* 3. occaſio, *onis,* 3 *f.* ſcribo, *ipſi,* 3.
Signum, *i,* 2 *n.* do, *dedi.* venio, *veni,* 4. Deus, *i, m.*
Dignus, *a, um.* legor, *legi.*
Cupidus, *a, um.* morior, *mortuus ſum.*
Arbor, *oris,* 3 *f.* indocilis, *e. adj.* paſcor, *paſtus ſum.*
Indocilis, *e.* pauperies, *ei,* 5 *f.* patior, *paſſus ſum.*
Avidus, *a, um.* pugna, *æ.* committo *iſi,* 3.

CHAPTER VII.

The glory of the Roman people is concerned.

He received the fruit of his virtue.
Obſerve the boldneſs of the man.
He heard the words of many witneſſes.

They expreſſed the care and the grief of their minds.

Do you dare make mention of the Sempronian law?

You ſee the force of the Agrarian law.
He implores not the ability of the orator, but the protection of the conſul.
You have attempted to violate the liberty of this people.

You have deſpiſed the whole authority of the ſenate.

They left that part of the benches empty.

The images of the immortal gods, and the ſtatues of ancient men, have been thrown down.

Protect the name and the ſafety of the Roman people.

The violence of the wicked has deceived my expectation.

You have deſpiſed the family of Murena, you have extolled your own.
He left no proof of avarice, nor luxury.

I will not fear the teſtimony of theſe perſons.

The glory of virtue conſiſts in action.

I know the cuſtom of the men.
The cauſe of all good men is the ſame.
Ye ſee the diligence of the Gauls.
It would be abſurd to make no mention of Sulla.

RULE VI.

Gloria, *æ*, 1 *f.* populus, *i*, 2 *m.* Romanus, *a*, *um.* ago, *egi*, 3.
Capio, *cepi*, 3. fructus, *us*, 4 *m.* virtus, *utis*, 3 *f.* is, *ea*, *id.*
Video, *di*, 2. audacia, *æ*, 1 *f.* homo, *inis*, 3.
Audio, *ivi*, 4. verbum, *i*, 2 *n.* teſtis, *is*, 3 *c.* multus, *a*, *um.*
Significo, *avi*, 1. cura, *æ*, 2 *f.* et, *conj.* dolor, *oris*, 3 *m.* animus, *i*, 2 *m.* ſuus, *a*, *um.*
Audeo, *auſus ſum*, 2. facio, *eci*, 3. mentio, *onis*, 3 *f.* lex, *egis*, 3 *f.* Sempronius, *ii*, *um.*
Video *di*, 2. vis, *vis*, 3 *f.* lex, *egis*, 3. Agrarius, *a*, *um.*
Non, *adv.* imploro, *avi*, 1. ingenium, *i*, 2 *n.* orator, *oris*, 3 *m.* ſed, *conj.* auxilium, *i*, 2 *n.* conſul, *ulis*, 3. *m.*
Conor, *atus ſum*, 1 *dep.* violo, *avi*, 1. libertas, *atis*, 3 *f.* hic, *hæc*, *hoc.* populus, *i*, 2 *m.*
Negligo, *exi*, 3. authoritas, *atis*, 3 *f.* omnis, *e.* ſenatus, *us*, 4 *m.*
Relinquo, *iqui*, 3. pars, *artis*, 3 *f.* iſte, *a*, *ud.* ſubſellium, *i*, 2 *n.* inanis, *e.*
Simulacrum, *i*, 2 *n.* deus, *i*, 2 *m.* immortalis, *e.* et, *conj.* ſtatua, *æ*, 1 *f.* homo, *inis*, 3. antiquus, *a*, *um.* dejicio, *eci*, 3.
Conſervo, *avi*, 1. nomen, *inis*, 3 *n.* et, *conj.* ſalus, *utis*, 3 *f.* populus, *i*, 2 *m.* Romanus, *a*, *um.*
Vis, *is*, 3 *f.* improbus, *a*, *um.* fallo, *fefelli*, 3. expectatio, *onis*, 3 *f.* meus, *a*, *um.*
Contemno, *empſi*, 3. genus, *eris*, 3 *n.* Murena, *æ*, 1 *m.* effero, *extuli*, 3. tuus, *a*, *um.*
Relinquo, *iqui*, 3. veſtigium, *i*, 2 *n.* nullus, *a*, *um.* avaritia, *æ*, 1 *f.* neque, *adv.* luxuria, *æ*, 1 *f.*
Non, *adv.* pertimeſco, *timui*, 3. teſtimonium, *i*, 2 *n.* hic, *hæc*, *hoc.*
Laus, *audis*, 3 *f.* virtus, *utis*, 3 *f.* conſiſto, *ſtiti*, 3. in, actio, *onis*, 3 *f.*
Noſco, *ovi*, 3. conſuetudo, *inis*, 3 *f.* homo, *inis*, 3.
Cauſa, *æ*, 1 *f.* omnis, *e.* bonus, *a*, *um.* ſum, unus, *a*, *um.*
Video *di*, 2. diligentia, *æ*, 1 *f.* Gallus, *i*, 2 *m.*
Sum, abſurdus, *a*, *um.* facio, *eci*, 3. mentio, onis, 3 *f.* nullus, *a*, *um.* Sulla, *æ*, 1 *m.*

You deſire the public records of the Heracleans.

Almoſt all the other magiſtrates were the defenders of my ſafety.

Fonteius had the power of life and death.

Ye ſee the intolerable boldneſs of the man.
I do not now complain of the iniquity of the law.

You have avoided the ſentence of the law.
There was no ſuſpicion of bribery.
This was the diſcourſe of all men.
Ye ſee the diligence and the integrity of the man.

I have borne the cruelty of enemies, the wickedneſs of the faithleſs, the deceit of the envious.

Nature has given a variety of many moſt pleaſing things.
I lay aſide the remembrance of my own grief.

This is the cauſe of all theſe crimes and wickedneſs.

Ye know their virtue and diligence.

So great is the power of virtue, that a good man is happy.
The wiſeſt men ſaw the reaſon of the action.

I recommend the incredible diligence of Pompey.

He was the common enemy of all.
There was no apprehenſion of a war.
It is a crime of neceſſity, not of inclination.

I was always the promoter of peace.
I have explained the cauſe of my return.
I have deſpiſed the ſword of Catiline; I will not fear your contempt.

Deſidero, *avi*, 1. tabula, *æ*, 1 *f.* publicus, *a*, *um.* Heraclienſis, *e.*

Pœne, *adv.* omnis, *e.* reliquus, *a*, *um.* magiſtratus, *us*, 4 *m.* ſum, defenſor, *oris*, 3 *m.* ſalus, *utis*, 3 *f.* meus *a*, *um.*

Fonteius, *i*, 2 *m.* habeo, *ui*, 2. poteſtas, *atis*, 3 *f.* vita, *æ*, 1 *f.* et, *conj.* nex, *ecis*, 3 *f.*

Video, *i*, 2. audacia, *æ*, 1 *f.* intolerabilis, *e.* homo, *inis*, 3 *c.*

Neque, *adv.* ego, *pron.* nunc, *adv.* queror, *queſtus ſum*, 3 *dep.* iniquitas, *atis*, 3 *f.* lex, *egis*, 3 *f.*

Fugio, *i*, 3. ſententia, *æ*, 1 *f.* lex.

Sum, ſuſpicio, *onis*, 3 *f.* nullus, *a*, *um.* largitio, *onis*, 3 *f.*

Hic, ſum, ſermo, *onis*, 3 *m.* omnis, *e.*

Video, *i*, 2. ſedulitas, *atis*, 3 *f.* et, *conj.* integritas, *atis*, 3 *f.* vir, *iri*, 2 *m.*

Perfero, *tuli*, *irr.* crudelitas, *atis*, 3 *f.* inimicus, *i*, 2 *m.* ſcelus, *eris*, 3 *n.* infidelis, *e.* fraus, *dis*, 3 *f.* invidus, *a*, *um.*

Natura, *æ*, 1 *f.* do, *dedi*, 1. varietas, *atis*, 3 *f.* multus, *a*, *um.* jucundus, *a*, *um.* res, *rei*, 5 *f.*

Depono, *ſui*, 3. memoria, *æ*, 1 *f.* dolor, *oris*, 3 *m.* meus, *a*, *um.*

Hic, ſum, cauſa, *æ*, 1 *f.* crimen, *inis*, 3 *n.* hic, omnis, *e.* et, *conj.* ſcelus, *eris*, 3 *n.*

Cognoſco, *ovi*, 3. virtus, *utis*, 3 *f.* is, *ea*, *id.* et, *conj.* diligentia, *æ*, 1 *f.*

Tantus, *a*, *um.* ſum, vis, *vis*, 3 *f.* virtus, *utis*, 3 *f.* ut, *conj.* vir, *iri*, 2 *m.* bonus, *a*, *um.* ſum, felix.

Sapiens, *entis*, *adj.* 3. video, *i*, 2. ratio, *onis*, 3 *f.* factum, *i*, 2 *n.*

Laudo, *avi*, 1. diligentia, *æ*, 1 *f.* incredibilis, *e.* Pompeius, *i*, 2 *m.*

Sum, hoſtis, *is*, 3 *c.* communis, *e.* omnis, *e.*

Sum, ſuſpicio, *onis*, 3 *f.* nullus, *a*, *um.* bellum, *i*, 2 *n.*

Sum, crimen, *inis*, 3 *n.* neceſſitas, *atis*, 3 *f.* non, *adv.* voluntas, *atis*, 3 *f.*

Semper, *adv.* ſum, author, *oris*, 3 *m.* pax, *acis*, 3 *f.*

Expono, *ſui*, 3. cauſa, *æ*, 1 *f.* reditus, *us*, 4 *m.* meus.

Contemno, *empſi*, 3. gladius, *i*, 2 *m.* Catilina, *æ*, 1 *m.* non, *adv.* pertimeſco, *timui*, 3. contemptus, *us*, 4 *m.* tuus, *a*, *um.*

They have deſerted that enemy and robber and parricide of his country.
We defend the temples of the immortal Gods.

The name of peace is ſweet.
The ſafety of Brutus is the end of this war.

The perverſeneſs of mankind is incredible.
He has paſſed the bounds of modeſty.
The ſecure recollection of paſt grief contains a pleaſure.
I will draw up commentaries of all the particulars.

I have perceived the firmneſs and dignity of your mind.

No bound or end of vain deſires can be found.

Money is the procurer of many and great pleaſures.

Let the acquiſition of pleaſure be as great as you pleaſe.
I hear the voice of a philoſopher.
The pleaſure of the mind is greater than the pleaſure of the body.
The remembrance of paſt misfortunes is pleaſing.

The beginnings of all things are ſmall.

Carefully turn over that book of his.

The conſent of all is the voice of reaſon.

He reckons up the inconveniences of human life.

The culture of the mind is philoſophy.
I think pain the greateſt of all evils.

The force of cuſtom is great.
The two greateſt gifts of fortitude are, the contempt of pain, and of death.

Wiſdom is the health of the mind.

Relinquo, *iqui*, 3 *n.* hoſtis, *is*, *e*, 3. ille, *a*, *ud.* et, latro, *onis*, 3 *m.* et, parricida, *æ*, 1 *m.* patria, *æ*, 1 *f.*
Nos, defendo, *di*, 3. templum, *i*, 2 *n.* Deus, *i*, 2 *m.* immortalis, *e.*
Nomen, *inis*, 3 *n.* pax, *acis*, 3 *f.* ſum, dulcis, *e.*
Salus, *utis*, 3 *f.* Brutus, *i*, 2 *m.* ſum, confectio, *onis*, 3 *f.* hic, bellum, *i*, 2 *n.*
Perverſitas, *atis*, 3 *f.* homo, *inis*, 3 *c.* ſum, incredibilis, *e.*
Tranſeo, *ivi*, 4. finis, *is*, 3 *m.* modeſtia, *æ*, 1 *f.*
Recordatio, *onis*, 3 *f.* ſecurus, *a*, *um.* dolor, *oris*, 3 *m.* præteritus, *a*, *um.* habeo, *ui*, 2. delectatio, *onis*, 3 *f.*
Conficio, *eci*, 3. commentarius, *i*, 2 *m.* res, *ei*, 5 *f.* omnis, *e.*
Perſpicio, *exi*, & *eci*, 3. firmitudo, *inis*, 3 *f.* et, dignitas, *atis*, 3 *f.* animus, *i*, 2 *m.* tuus, *a*, *um.*
Modus, *i*, 2 *m.* aut, *conj.* finis, *is*, 3 *m.* nullus, *a*, *um.* cupiditas, *atis*, 3 *f.* inanis, *e.* poſſum, *potui*, *irr.* invenio, *i*, 4.
Pecunia, *æ*, 1 *f.* ſum, effectrix, *icis*, 3 *f.* voluptas, *atis*, 3 *f.* multus, *a*, *um.* et, magnus, *a*, *um.*
Sum, comparatio, *onis*, 3 *f.* voluptas, *atis*, 3 *f.* tam, *adv.* facilis, *e.* quam, *adv.* volo, *ui*, *irr.*
Audio, *ivi*, 4. vox, *ocis*, 3 *f.* philoſophus, *i*, 2 *m.*
Voluptas, *atis*, 3 *f.* animus, *i*, 2 *m.* ſum, magnus, *a*, *um.* *major*, *maximus.* quam, corpus, *oris*, 3 *n.*
Memoria, *æ*, 1 *f.* malum, *i*, 2 *n.* præteritus, *a*, *um.* ſum, jucundus, *a*, *um.*
Principium, *i*, 2 *n.* res, *ei*, 5 *f.* omnis, *e.* ſum, parvus, *a*, *um.*
Diligenter, *adv.* evolvo, *vi*, 3. is, *ea*, *id.* liber, *ri*, 2 *m.* is, *ea*, *id.*
Conſenſus, *us*, 4 *m.* omnis, *e.* ſum, vox, *ocis*, 3 *f.* ratio, *onis*, 3 *f.*
Enumero, *avi*, 1. incommodum, *i*, 2 *n.* vita, *æ*, 1 *f.* humanus, *a*, *um.*
Cultura, *æ*, 1 *f.* animus, *i*, 2 *m.* ſum, philoſophia, *æ*, 1 *f.*
Exiſtimo, *avi*, 1. dolor, *oris*, 3 *m.* magnus, *a*, *um.* malum, *i* 2 *n.* omnis, *e.*
Vis, *vis*, 3 *f.* conſuetudo, *inis*, 3 *f.* ſum, magnus, *a*, *um.*
Munus, *eris*, 3 *n.* duo, magnus, *a*, *um.* fortitudo, *inis*, 3 *f.* ſum, contemptus, *us*, 4 *m.* dolor, *oris*, 3 *m.* et, mors, *ortis*, 3 *f.*
Sapientia, *æ*, 1 *f.* ſum, ſanitas, *atis*, 3 *f.* mens, *entis*, 3 *f.*

The mind of a wiſe man will always be undiſturbed.

The imitation of virtue is emulation.

This fifth day will make an end of the Tuſculan diſputations.
I fear the weakneſs and frailty of human nature.

The royal virgins ſhaved the beard and the hair of their own father.
He perceives the motions and revolutions of the whole univerſe.
Deaf men do not hear the voice of the harper.

No art can imitate the cunning of nature.

The name of Apollo is Greek.
How great is the variety of living creatures!

The pilot blames the violence of the ſtorm.

The variety of opinions, and the diſagreement of men, diſturbs us.
The ignorance of future evils is better than the knowledge.
The foundation of juſtice is good faith.
Every mode and plan of life requires the aſſiſtance of mankind.

CHAPTER VIII.

I have not dared to write to Cæſar on account of his engagements.
He accompliſhed this by the death of another body.

Do you eſteem me cruel, inhuman, ſevere, beyond other perſons?
Publius Sextius undertook a journey to Cæſar for my *ſafety.*
You have gardens at the Tyber.

Mens, ſapiens, *entis*, 3. ſemper, *adv.* ſum, tranquillus, *a, um.*
Imitatio, *onis*, 3 *f.* virtus, *utis*, 3 *f.* ſum, æmulatio, *onis*, 3 *f.*
Hic, dies, *ei*, 5 *m.* quintus, *a, um.* facio, *eci*, 3. finis, 3 *m.* diſputatio, *onis*, 3 *f.* Tuſculanus, *a, um.*
Extimeſco, *timui*, 2. imbecilitas, *atis*, 3 *f.* et, fragilitas, *atis*, 3 *f.* genus, *eris*, 3 *n.* humanus, *a, um.*
Virgo, *inis*, 3 *f.* regius, *a, um.* tondeo, *totondi*, 2, barba, *æ*, 1 *f.* et, capillus, *i*, 2 *m.* pater, *ris*, 3 *m.* ſuus, *a, um.*
Percipio, *epi*, 3. motus, *us*, 4 *m.* et, converſio, *onis*, 3 *f.* mundus, *i*, 2 *m.* totus, *a, um.*
Surdus, *a, um*, non, audio, vox, *ocis*, 3 *f.* citharædus, *i*, 2 *m.*
Ars, *artis*, 3 *f.* nullus, *a, um.* poſſum, *potui*, *irr.* imitor, *atus ſum*, 1 *dep.* ſolertia, *æ*, 1 *f.* natura, *æ*, 1 *f.*
Nomen, *inis*, 3 *n.* Apollo, *inis*, 3 *m.* ſum, Græcus, *a, um.*
Quantus, *a, um.* ſum, varietas, *atis*, 3 *f.* animans, *antis*, *adj.*
Gubernator, *oris*, 3 *m.* accuſo, *avi*, 1. vis, *vis*, 3 *f.* tempeſtas, *atis*, 3 *f.*
Varietas, *atis*, 3 *f.* opinio, *onis*, 3 *f.* et, diſſentio, *onis*, 3 *f.* homo, perturbo, *avi.* ego, *pron.*
Ignoratio, *onis*, 3 *f.* futurus, *a, um.* malum, *i*, 2 *n.* ſum, utilis, *e.* quam, ſcientia.
Fundamentum, *i*, 2 *n.* juſtitia, *æ*, 1 *f.* ſum, fides, *ei*, 5 *f.*
Ratio, *onis*, 3 *f.* omnis, *e.* et, inſtitutio, *onis*, 3 *f.* vita, *æ*, 1 *f.* deſidero, *avi*, 1. adjumentum, *i*, 2 *n.* homo, *inis*, 3 *c.*

RULE XLII.

Non, audeo, *auſus ſum*, 2. ſcribo, *ſcripſi*, 3. ad, Cæſar, *aris*, 3 *m.* propter, occupatio, *onis*, 3 *f.* ſuus, *a, um.*
Perficio, *eci*, 3. hic, per, mors, *ortis*, 3 *f.* corpus, *oris*, 3 *n.* alius, *a, ud.*
Exiſtimo, *avi*, 1. ego, crudelis, *e.* inhumanus, *a, um.* aſper, *a, um.* præter, cæterus, *a, um.*
Publius, *i*, 2 *m.* Sextius, *i*, 2 *m.* ſuſcipio, *epi*, 3. iter, *itineris*, 3 *n.* ad, Cæſar, ob, ſalus, *utis*, 3 *f.* meus, *a, um.*
Habeo, *ui*, 2. hortus, *i*, 2 *m.* ad, Tyber, *eris*, 3.

Did the father recommend this boy for this purpoſe ?

The legions determined to defend the ſenate againſt Anthony.
Your fortune invites you to eaſe and dignity.

I knew your diſpoſition to me before the civil war.

CHAPTER IX.

He ſpoke of the nature of the war.
He could not ſee her without the greateſt grief.

He is ſaid to have fallen from his horſe.
I am afraid to ſpeak of myſelf before you.

They undertook the buſineſs without any delay.

They took up arms for their common ſafety.

Think of yourſelves and children.
My brother determined according to his equity and prudence.
All good men, of all ranks aud orders, join my ſafety to their own.

He ſpoke with a low voice of the wickedneſs of Lentulus, of the boldneſs of all the conſpirators.

In ſo great a cloud of error and ignorance, you hold out the cleareſt light to my underſtanding.

I reſt the whole cauſe on your clemency and humanity.

He joined my cauſe with the common ſafety.

He was tribune of the ſoldiers in Macedonia.

Parens, *entis*, 3, *c.* commendo, *avi*, 1. hic, huer, *eri*, 2 *m.* ob, hic, cauſa, *æ*, 1 *f.*
Legio, *onis*, 3 *f.* diſcerno, *crevi*, 3. defendo, *i*, 3. ſenatus, *us*, 4 *m.* contra, Antonius, *i*, 2. *m.*
Fortuna, *æ*, 1 *f.* veſter, *tra*, *trum.* invito, *avi*, 1. tu, ad, otium, *i*, 2 *n.* et, dignitas, *atis*, 3 *f.*
Agnoſco, *ovi*, 3. animus, *i*, 2 *m.* tuus, *a*, *um.* erga, ego, ante, bellum, *i*, 2 *n.* civilis, *e*, *adj.*

RULE XLIII.

Dico, *ixi*, 3. de, natura, *æ*, 1 *f.* bellum, *i*, 2 *n.*
Nequeo, *ivi*, 4. video, *di*, 2. ille, ſine, dolor, *oris*, 3 *m.* maximus, *a*, *um.*
Dico, *ixi*, 3. cado, *cecidi*, 3. ex, equus, *i*, 2 *m.* ſuus, *a*, *um.*
Vereor, *veritus ſum*, 2. dico, *ixi*, 3. de, ego, ipſe, apud, tu.
Suſcipio, *epi*, 3. negotium, *i*, 2 *n.* ſine, mora, *æ*, 1 *f.* ullus, *a*, *um.*
Capio, *epi*, 3. arma, *orum*, 2 *n. pl.* pro, ſalus, *utis*, 3 *f.* communis, *e.*
Cogito, *avi*, 1. de, tu, et, liberi, *orum*, 2 *m. pl.*
Frater, *tris*, 3 *m.* decerno, *crevi*, 3. pro, equitas, *atis*, 3 *f.* et, prudentia, *æ*, 1 *f.* ſuus, *a*, *um.*
Omnis, *e.* bonus, *a*, *um.* genus, *eris*, 3 *n.* omnis, *e.* et, ordo, *inis*, 3 *m.* conjungo, *unxi*, 3. ſalus, *utis*, 3 *f.* cum, ſuus, *a*, *um.*
Dico, *ixi*, 3. cum, vox, *ocis*, 3 *f.* ſuppreſſus, *a*, *um. part.* de, ſcelus, *eris*, 3 *n.* Lentulus, *i*, 2 *m.* de, audacia, *æ*, 1 *f.* conſpirator, *oris*, 3 *m.* omnis, *e.*
In, tenebræ, *arum*, 1 *f. pl.* tantus, *a*, *um.* error, *oris*, 3 *m.* et, ignorantia, *æ*, 1 *f.* præfero, *tuli*, *irr.* lumen, *inis*, 3 *n.* clarus, *a*, *um.* mens, *entis*, 3 *f.*
Repono, *ſui*, 3. cauſa, *æ*, 1 *f.* totus, *a*, *um.* in, manſuetudo, *inis*, 3 *f.* et, humanitas, *atis*, 3 *f.* veſter.
Conjungo, *unxi*, 3. cauſa, *æ*, 1 *f.* meus, *a*, *um.* cum, ſalus, *utis*, 3 *f.* communis, *e.*
Sum, tribunus, *i*, 2 *m.* miles, *itis*, 3 *c.* in, Macedonia, *æ*, 1 *f.*

Sextius followed Anthony with that army with the greateſt haſte.

An incredible multitude came together into the capitol, from the whole city, and all Italy.

CHAPTER X.

He deſires to make progreſs in learning.
The kingdom is in the power of the enemy.
He put an end to a very great war in Africa.

The poiſon flows into all parts of his body.

Many and weighty thoughts are in my mind.

I took the law into my hands with this diſpoſition.

You choſe to go into a province.
He placed his own family in poſſeſſion of her farm.

On account of ſo great a difference of the men, and their cauſes, I have behaved myſelf differently towards each of them.
All Italy called me back to my country.

I was unwilling to undertake the affair, againſt an armed force, without the protection of the people.

A ſlave of Clodius has been ſeized in the temple of Caſtor.
He endeavoured to make an attack upon the province of Brutus with an army.

They reduced the moſt warlike nations under the power of this empire.
We will ſupport our dignity in the ſenate.
The ſhepherds came under the mountains with their flocks.

Sextius, *i*, 2 *m.* conſequor, *utus ſum*, 3. Antonius, *i*, 2 *m.* cum, exercitus, *us*, 4 *m.* ille, celeritas, *atis*, 3 *f.* ſummus, *a*, *um.*

Multitudo, *inis*, 3 *f.* incredibilis, *e.* convenio, *i*, 4. in, capitolium, *i*, 2 *n.* ex, omnis, *e.* civitas, *atis*, 3 *f.* et, Italia, *æ*, 1 *f.* cunctus, *a*, *um.*

RULE XLIV.

Cupio, *ivi*, 4. progreſſus, *us*, 4 *m.* in, literæ, *arum*, 1 *f. pl.*

Regnum, *i*, 2 *n.* ſum, in, poteſtas, *atis*, 3 *f.* hoſtis, *is*, 3 *c.*

Conficio, *eci*, 3. bellum, *i*, 2 *n.* maximus, *a*, *um.* in, Africa, *æ*, 1 *f.*

Venenum, *i*, 2 *n.* permano, *avi*, 1. in, pars, *artis*, 3 *f.* omnis, *e.* corpus, *oris*, 3 *n.*

Cogitatio, *onis*, 3 *f.* multus, *a*, *um.* et, gravis, *e.* ſum, in, animus, *i*, 2 *m.* meus, *a*, *um.*

Sumo, *umpſi*, 3. lex, *egis*, 3 *f.* in, manus, *us*, 4 *f.* hic, animus, *i*, 2 *m.*

Vole, *ui*, *irr.* eo, *ivi*, 4. in, provincia, *æ*, 1 *f.*

Colloco, *avi*, 1. familia, *æ*, 1 *f.* ſuus, *a*, *um.* in, poſſeſſio, *onis*, 3 *f.* fundum, *i*, 2 *n.* is, *ea*, *id.*

Propter, diſſimilitudo, *inis*, 3 *f.* tantus, *a*, *um.* homo, *inis*, 3 *c.* et, cauſa, *æ*, 1 *f.* præbeo, *ui*, 2. ego, diſſimilis, *e.* in, uterque, *traque*, *trumque.*

Italia, *æ*, 1 *f.* cunctus, *a*, *um.* revoco, *avi*, 1. ego, in, patria, *æ*, 1 *f.*

Nolo, *irr.* ſuſcipio, *epi*, 3. cauſa, *æ*, 1 *f.* contra, vis, *vis*, 3 *f.* armatus, *a*, *um.* ſine, præſidium, *i*, 2 *n.* populus, *i*, 2 *m.*

Servus, *i*, 2 *m.* Clodius, *i*, 2 *m.* comprehendo, *di*, 3. in, templum, *i*, 2 *n.* Caſtor, *oris*, 3 *m.*

Conor, *atus ſum*, 1. facio, *eci*, 3. impetus, *us*, 4 *m.* in, provincia, *æ*, 1 *f.* Brutus, *i*, 2 *m.* cum, exercitus, *us*, 4 *m.*

Redigo, *egi*, 3. gens, *entis*, 3 *f.* bellicoſus, *a*, *um.* in, ditio, *onis*, 3 *f.* hic, imperium, *i*, 2 *n.*

Ego, retineo, *ui*, 2. dignitas, *atis*, 3 *f.* in, ſenatus, *us*, 4 *m.*

Paſtor, *oris*, 3 *m.* venio, *veni*, 4. ſub, mons, *ontis*, 3 *m.* cum, grex, *gis*, 3 *m.* ſuus, *a*, *um.*

The giants were buried under great mountains.

The ſnow falls upon the hills.
The ſoldiers ſat down upon the graſs, nigh the ſhore.

The girls danced under a tree.

CHAPTER XI.

There will be a great diſpute among thoſe who ſhall be born, as there has been among us.
The careful huſbandman plants trees of which he will never ſee the fruit.
I have read your letter in which I perceive your ſingular affection for me.
I received a letter from Dolabella, of which I have ſent a copy.
Conſider this animal which we call man.

Of ſo many different kinds, there is no animal but man which has any knowledge of God.

Who ever has been found that blamed my conſulſhip, except Clodius?
They collect many things which have been ſaid in thoſe books.
Thoſe things are deſired which are according to our nature.
They ſuppoſed that the man who was eminent for wiſdom, had been a ſcholar of Pythagoras.
Dicæarchus has written three books which are called Leſbiachs.
I will ſend you the orations, both thoſe you deſire, and ſome more.
There is now no nation which we may fear.
Let us begin from that which I firſt laid down.
It is ridiculous to ſeek after what we cannot attain.

They are happy whom no fears affright.

Gigas, *antis*, 3 *m.* ſepelio, *ivi*, 4. ſub, ingens, *tis*, *adj.* mons, *ontis*, 3 *m.*
Nix, *nivis*, 3 *f.* cado, *cecidi*, 3. ſuper, collis, *is*, 3 *m.*
Miles, *itis*, 3 *m.* diſcumbo, *cubui*, 3. ſuper, gramen, *inis*, 3 *n.* ſubter, littus, *oris*, 3 *n.*
Puella, *æ*, 1 *f.* ſalto, *avi*, 1. ſub, arbor, *oris*, 3 *f.*

RULE LVII.

Sum, diſſentio, *onis*, 3 *f.* magnus, *a, um.* inter, is, qui, naſcor, *atus ſum*, 3. ſicut, ſum, inter, ego.
Agricola, *æ*, 1 *m.* diligens, ſero, *ſevi*, 3. arbor, *oris*, 3 *f.* qui, ipſe, nunquam, aſpicio, *xi*, 3. bacca, *æ*, 1 *f.*
Lego, literæ, *arum*, 1 *f. pl.* tuus, in, qui, recognoſco, *ovi*, 3. amor, *oris*, 3 *m.* mirificus, *a, um.* tuus, in, ego.
Accipio, *epi*, 3. literæ, Dolabella, *æ*, 1 *m.* qui, mitto, *iſi*, 3. exemplum, *i*, 2 *n.*
Video, *di*, 2. hic, animal, *alis*, 3 *n.* qui, voco, *avi*, 1. homo, *inis*, 3 *c.*
Ex, tot, genus, *eris*, 3 *n.* varius, *a, um.* nullus, *a, um.* ſum, animal, præter, homo, qui, habeo *ui*, 2. notitia, *æ*, 1 *f.* aliquis, *qua, quid.* Deus, *i, irr.*
Quis, invenio, *veni.* qui, vitupero, *avi*, 1. meus, conſulatus, *us*, 4 *m.* præter, Clodius, *i*, 2 *m.*
Colligo, *egi*, 3. multus, *a, um.* qui, dico, *ixi*, 3. in, hic, liber, *i*, 2 *m.*
Is, appeto, *ivi*, 3. qui, ſum, ſecundum, natura, *æ*, 1 *f.*

Credo, *didi*, 3. is, qui, excello, *ui*, 3. ſapientia, *æ*, 1 *f.* ſum, auditor, *oris*, 3 *m.* Pythagoras, *æ*, 1 *m.*
Dicæarchus, *i*, 2 *m.* ſcribo, *ipſi*, 3. tres, *irr.* liber, *ri*, 2 *m.* qui, vocor, Leſbiaſus, *a, um.*
Mitto, oratiuncula, *æ*, 1 *f.* et, qui, poſtulo, *avi*, 1. et, plus, etiam.
Jam, ſum, natio, *onis*, 3 *f.* nullus, qui, pertimeſco.
Ordior, *orſus ſum*, 4. ab, is, qui, primum, pono, *ſui*, 3.
Sum, ridiculus, *a, um.* quæro, *ſivi*, 3. is, qui, non, poſſum, habeo, *ui*, 2.
Ille, ſum, beatus, *a, um.* qui, timor, oris, 3 m. terreo, *ui*, 2.

We are not thoſe to whom nothing appears to be true.

There are many things probable, by which the life of a wiſe man ought to be regulated.
I ſee nothing elſe which we may be able to do.

CHAPTER XII.

She does not fear your ſilent thoughts.

Pompey very greatly approved of my conſulſhip.

I love the man greatly.
You indeed alledge a probable reaſon.
You will eaſily avoid hatred.
Some one will ſay, Is this then your inſtruction? do you ſo teach the young men?
I willingly except and diſtinguiſh theſe men.

They have deſired great things, and very much to be expected.
Yet he praiſed them very greatly.
I wiſh I could eaſily find out the truth.
My letters are not of that ſort that I may dare truſt them inconſiderately.

The tribune elect of the people loves me very well.

Both himſelf and his friends, and many afterwards, have been the defenders of that opinion.
That is moſt uſual.
But if we would determine truly.
The divorce of Mucia is ſtrongly approved of.

He was afterwards made prætor and conſul.

What the cauſe might have been I ſhall ſee hereafter.
The greatneſs of his genius wanted not the inſtruction of practice.

Non, ſum, is, qui, nihil, videor, *viſus ſum*, 2. ſum, verus, *a, um.*

Sum, multus, *a, um.* probabilis, *e.* qui, vita, *æ*, 1 *f.* ſapiens debeo, *ui.* rego, *exi*, 3.

Video, *di*, 2. nihil, alius, *a, ud.* qui, poſſum, facio, *ci*, 3.

RULE XXXIX.

Non, timeſco, *ui*, 3. cogitatio, *onis*, 3 *f.* veſter, *tra, trum.* tacitus, *a, um.*

Pompeius, *i*, 2 *m.* maxime, probo, *avi*, 1. conſulatus, *us*, 4 *m.* meus, *a, um.*

Diligo, *exi*, 3. homo, *inis*, 3 *c.* valde.

Tu, quidem, affero, *attuli, irr.* cauſa, *æ*, 1 *f.* probabilis, *e.*

Facile, vito, *avi*, 1. odium, *i*, 2 *n.*

Aliquis, *a, id.* dico, *ixi*, 3. Sum, hic, igitur, diſciplina, *æ*, 1 *f.* tuus, *a, um?* Sic, inſtituo, *ui*, 3. juvenis, *is*, 3 *c?*

Libenter, excipio, *epi*, 3. et, ſecerno, *ſecrevi*, 3. homo, *inis*, 3 *c.* hic.

Concupiſco, *ivi*, 3. res, *ei*, 5 *f.* magnus, *a, um.* et, magnopere, expectandus, *a, um.*

Tamen, laudo, *avi*, 1. is, *ea, id.* maxime.

Utinam, facile, poſſum, invenio, *eni*, 4. verus, *a, um.*

Literæ, *arum*, 1 *f.* meus, *a, um.* non, ſum, is, *ea, id.* genus, *eris*, 2 *n.* ut, audeo, *ausus ſum*, 2. committo, *iſi*, 3. is, temere.

Tribunus, *i*, 2 *m.* plebs, *ebis*, 3 *f.* deſignatus, *a, um.* diligo, *exi*, 3. ego, valde.

Et, ipſe, *a, um.* et, amicus, *i*, 2 *m.* is, et, multus, *a, um.* poſtea, ſum, defenſor, *oris*, 3 *m.* ſentia, *æ*, 1 *f.* hic.

Is, plerumque, contingo, *gi*, 3.

Si, vero, volo, *irr.* judico, *avi*, 1. vere.

Divortium, *i*, 2 *n.* Mucia, *æ*, 1 *f.* vehementer, probo, *avi*, 1.

Poſtea, fio, *factus ſum, irr.* prætor, *oris*, 3 *m.* et, conſul, *ulis*, 3 *m.*

Quis, cauſa, *æ*, 1 *f.* ſum, video, *vidi*, 2. mox.

Magnitudo, *inis*, 3 *f.* ingenium, *i*, 2 *n.* non, deſidero, *avi*, 1. diſciplina, *æ*, 1 *f.* uſus, *us*, 4 *m.*

SHORT EXERCISES.

RULE I.

OTHO, a brave man, my friend, reſtored dignity.
We have ſent a conſul, a very brave man, with an army.
Philoſophy, the mother of all the arts, is the invention of the Gods.
Let us conſider nothing evil which is appointed either by the immortal Gods, or by nature, the parent of all.
What ſhall I ſay to my children, who regard you as another parent?
We have the conſul's friends, and Furnius, the tribune of the people, on our ſide.
How often have you endeavoured to kill me when I was conſul elect! how often when conſul!
Cato calls Murena a dancer.
Philoſophers, the teachers of virtue, have been found, who ſay that pain is the completion of evil.
Brutus, the noble founder of your family, freed his country.
The philoſophers call all diſturbances of the mind diſeaſes.
There is one reſource, ſtudy and reading.
Your letters have made me a complete general.

RULE II.

I will now add a few words to the reſt of your diſcourſe.
We deſire to find the truth, without any contention.
Right reaſon invites thoſe who are in their ſenſes, to juſtice, equity, fidelity.
There remains one kind of cenſurers.
Death is ſhameful in flight, glorious in victory.

RULE III.

The liberty of the Roman people is at ſtake.
What tyrant has forbidden us to pity the unfortunate?
The inclinations of the citizens were different.

SHORT EXERCISES.

RULE I.

OTHO, vir fortis, meus neceſſarius, reſtituo dignitas.
Mitto conſul, vir fortiſſimus, cum exercitus.

Philoſophia, mater omnis ars, ſum inventum Deus.

Duco nihil in malum qui ſum conſtitutus, vel a Dii immortalis, vel a natura, parens omnis.

Quis reſpondeo liberi meus, qui puto tu parens alter?

Habeo conſul amicus, et Furnius, tribunus plebs, noſter.

Quoties tu volo interficio ego deſignatus! quoties conſul!

Cato appello Murena ſaltator.
Philoſophus, magiſter virtus, invenio, qui dico dolor ſummum malum.
Brutus, præclarus auctor nobilitas tuus, libero patria.

Philoſophus appello perturbatio omnis animus morbus.

Sum unus perfugium, doctrina et literæ.
Literæ tuus reddo ego dux ſummus.

RULE II.

Nunc dico pauci ad reliquus oratio tuus.
Volo invenio verus, ſine ullus contentio.
Ratio verus invito bene ſanus, ad juſtitia, equitas [illegible].

Reſto unus genus reprehenſor.
Mors ſum fœdus in fuga, glorioſus in victoria.

RULE III.

Libertas populus Romanus ago.
Quis tyrannus veto lugeo miſer.
Voluntas civis ſum diverſus.

Every animal loves itſelf.
Fear made you a good man.
Time increaſes his deſire.
Our reaſoning agrees; our language differs.
No one interrupts me; all reſpect me.
The dignity, the honour, of Cæſar is at ſtake.
The remembrance of ſlavery will make liberty more pleaſant.
The queſtion drops.
A diſpute about words diſturbs men.
He that is poor, if he is a good man, although he cannot return a favour, certainly can acknowledge it.
Time itſelf brings me comfort.

RULE IV.

Do you think that ſuch excellent men did ſuch things without reaſon?
All that ancient philoſophy thought that a happy life was placed in virtue alone.
I think it not improper that I ſhould write to you what I think upon that affair.
I deſire that you would underſtand this.
You deny that I dare ſay what I think.
We think that you can very eaſily explain that.
Do you think that I am ſo mad?
You know that I think the very ſame thing.
I ſuppoſe that you had rather experience our ſilence.
It is evident that man is compoſed of body and mind.
It is innate to all, and as it were engraven on the mind, that there are Gods.
We ſhould remember that juſtice ſhould be obſerved towards the loweſt perſons.
Is it not ſhameful that philoſophers ſhould doubt of thoſe things which even ruſtics do not doubt of?

RULE V.

He openly deſires to be made tribune of the people.
The countenance is a certain ſilent expreſſion of the mind.
Experience is the beſt maſter.
He was the common enemy of all men.
Even the name of peace is pleaſing.

Animal omnis diligo ſui ipſe.
Timor facio tu bonus.
Dies augeo deſiderium is.
Ratio noſter conſentio oratio pugno.
Nemo interpello, omnis diligo ego.
Dignitas, honor Cæſar ago.
Recordatio ſervitus facio libertas jucundus.

Quæſtio cado.
Controverſia verbum torqueo homo.
Ille inops ſi ſum bonus vir, etiam ſi non poſſum refero gratia, certe poſſum habeo.
Ætas ipſe affero ego ſolatium.

RULE IV.

Tu cenſeo tam egregius homo gero res tantus ſine cauſa?
Omnis ille antiquus philoſophia ſentio vita beatus pono in virtus unus.
Non puto ſum in alienus ego ſcribo ad tu quis ſentio de res is.
Volo tu intelligo hic.
Nego ego audeo qui ſentio dico.
Cenſeo tu facillime poſſum explano is.
Cenſeo ego adeone deliro?
Scio ego ſentio iſte idem.
Arbitror tu malo experior taciturnitas noſter.
Sum perſpicuus homo conſto e corpus et animus.
Omnis innatus ſum, et in anima quaſi inſculptus, Deus ſum.
Memini juſtitia ſum ſervandus et adverſus infimus.

Nonne ſum turpis philoſophus dubito hic qui ne rufticus quidem dubito?

RULE V.

Plane cupio fio tribunus plebs.
Vultus ſum ſermo quidem tacitus mens.
Uſus ſum bonus magiſter.
Sum communis inimicus omnis.
Etiam nomen pax ſum dulcis.

All ſlavery is wretched.
What I thought would be a pleaſure, that has been a deſtruction.
They were then called the nobles.
Should I ſo act as to be called a traitor to the ſtate?
Nothing is generous which is not juſt.
I love your little daughter, and know for certain that ſhe is lovely.
A worthy man with great difficulty ſuſpects that others are wicked.
This I aſk, Why have you ſaid that I am a ſtranger?

RULE VI.

Great is the power of conſcience.
There was a diſpute of one day upon that one ſubject.
I know not what the opinion of the people is of me.
The proof of eloquence is the approbation of the audience.
It is indeed a fault to dread the diſſolution of our nature ſo ſtrongly.
The privation of every pain is rightly called pleaſure.
The whole life of philoſophers is a meditation on death.
The body is indeed as it were a veſſel, or a certain receptacle of the ſoul.
You ſeem to follow the opinion of Epicharmus.
Virtue is the perfection of reaſon.
Great is the force of cuſtom.
Fear is a bad ſecurity of long life.
A ſudden ſtorm at ſea frightens ſailors more than one that had been foreſeen.
I have ſent you the commentary of my conſulſhip in Greek.
I think that pain is the greateſt of evils.
This is the cuſtom of mathematicians, not of philoſophers.
That part of your letter was by no means neceſſary.
My ſpeech alienated the affection of Pompey from me.
Our age has ſeen many very famous victories of the greateſt commanders.
The life of men is particularly haraſſed by their ignorance of things good and evil.
Antonius ſent me a copy of Cæſar's letter to him.

Omnis ſervitus ſum miſer.
Quod puto fore gaudium, is exiſto exitium.

Iſte tum optimas vocor.
Ego committo ut nominor proditor res-publica ?
Nihil ſum liberalis qui non ſum juſtus.
Amo filiola tuus, et certo ſcio ſum amabilis.

Vir optimus difficillime ſuſpicor alius ſum improbus.

Ille quæſo, Cur dico ego ſum peregrinus ?

RULE VI.

Magnus ſum vis conſcientia.
Sum diſputatio dies unus de hic unus res.
Neſcio qui ſum opinio populus de ego.
Effectus eloquentia ſum approbatio audiens.

Sum quidem in vitium perhorreſco diſſolutio natura tam valde.
Privatio omnis dolor recte nominor voluptas.
Vita totus philoſophus ſum commentatio mors.
Corpus ſum quidem quaſi vas, et aliquis receptaculum animus.
Video ſequor ſententia Epicharmus.
Virtus ſum perfectio ratio.
Magnus ſum vis conſuetudo.
Vetus ſum malus cuſtos diuturnitas.
Subitus tempeſtas mare terreo navigans vehementiùs quam ante proviſus.
Mitto ad tu commentarium conſulatus meus compoſitus Græce.
Exiſtimo dolor magnus malum omnis.
Iſte ſum mos mathematicus, non philoſophus.

Ille pars epiſtola tuus ſum minime neceſſarius.
Oratio meus alieno voluntas Pompeius a ego.
Etas noſter video victoria multus clarus imperator ſummus.
Vita homo maxime vero ignoratio res bonus et malus.

Bonius mitto ad ego exemplum literæ Cæſar ad ſuì

Let us conſider that the bodies of brave men are mortal, but that their living ſouls, and the glory of virtue, are immortal.
You ſee the affair, and the whole of the buſineſs.
I dread the crime of ingratitude.
The weakneſs of the body hindered not the vigour of the mind.
Here we killed a great number of the enemy.
Will you mention your conſulſhip?
The life of all perſons depends on the life of you alone.
After being received with the magnificence of a king, we continued our diſcourſe till late at night.
Frugality is the virtue of a private man, not of a king.
A conſul is wanting who can check the fury of the tribunes by his eloquence.
I aſſume to myſelf a father's authority and ſeverity.
I think Fibrenus is the name of that other river.
There is a likeneſs of man to God.
He has been found an enemy to nature and humanity.

RULE VII.

The Conſul himſelf *a man* of a little and mean mind.
They are endowed with the beſt diſpoſition, the greateſt wiſdom, the moſt perfect harmony.
Oppianicus himſelf was of a cruel and ſevere diſpoſition.
Amyntas is the chief perſon of that city, in family, rank eſteem, and fortune.
Turranius, a man of the higheſt virtue and integrity, was of the ſame opinion.
I love a boy of excellent wit.
A ſervant of a ſtubborn ſpirit ſhall be beaten.
Our nation has a government of very great clemency.
The maſter eaſily teaches boys of ingenious diſpoſitions.
Cicero was a man of a mild diſpoſition.
Catiline was a man of great vigour of mind.
Oſaces, the Parthian general, a man of great authority, received a wound.
The ſoldier was maimed in his limbs.
She walks a goddeſs in appearance.
Here firſt he places four bullocks, black as to their *backs.*
A laurel ſacred as to its boughs.

Cogito corpus vir fortis ſum mortalis, vero motus animus, et gloria virtus, ſum immortalis.

Video res, et ſumma negotium.
Horreo crimen animus ingratus.
Infirmitas corpus non impedio vis animus.

Hic cædo magnus numerus hoſtis.
Tu facio mentio conſulatus tuus?
Vita omnis pendeo ex vita tu unus.
Poſt acceptus regius apparatus, produco ſermo in multus nox.
Frugalitas eſt virtus privatus, non regius.
Conſul quæror qui comprimo furor tribunitius dico.

Suſcipio ego patrius authoritas et ſeveritas.
Opinor Fibrenus nomen ille alter flumen.
Sum ſimilitudo homo Deus.
Invenio inimicus natura et humanitas.

RULE VII.

Conſul ipſe, parvus animus et pravus.
Sum optimus animus, ſummus conſilium, ſingularis concordia.
Oppianicus ipſe ſum immanis que acerbus natura.
Amyntas ſum princeps is civitas, genus, honor, exiſtimatio, fortuna.
Turranius, homo ſummus integritas atque innocentia, ſum in idem ſententia.
Amo puer ingenium præclarus.
Servus animus contumax vapulo.
Natio noſter habeo imperium clementia ſummus.
Magiſter facile doceo puer ingenium acutus.
Cicero ſum vir mitis ingenium.
Catilina ſum vir magnus vis animus.
Oſaces, dux Parthus, magnus authoritas, vulnus accipio.

Miles ſum fractus membrum.
Incedo dea os.
Quatuor hic primum nigrans tergum juvencus conſtituo.
Laurus ſacer coma.

RULE VIII.

I wiſh I had leiſure enough to have it in my power to recite the decree of the Smyrneans.
In the greateſt misfortunes I ſeem to have acquired thus much good.
It is moſt equitable that you bring here no prejudices.
There is much miſchief in example.
Neither did I believe it; but certainly there was ſome ſuch report.
I will inform you when I ſhall have any news.
Glory contains more trouble than pleaſure.

RULE IX.

Magiſtrates are neceſſary, without whoſe prudence and diligence the ſtate could not exiſt.
There is need of your attention, influence and prudence.
There is no occaſion for a long ſpeech.
The next thing is, that we ſhould inquire whether there be any occaſion for a fleet or no.
There is no occaſion for diſputes.
What occaſion was there for letters of that ſort which you ſent to him?
Where the proofs of facts are at hand, there is no occaſion for words.

RULE X.

She deſired that others ſhould be ignorant of her misfortune.
If you are deſirous of glory, I think you may ſeek for other honours.
He denied that he was ever deſirous of a triumph.
The lateſt poſterity will ever remember this affair.

Do not think me unmindful of your commands.
Truly I did not know that you were ſo ſkilful in military affairs.
The Greeks are more deſirous of diſputing than of the truth.
I knew Hortenſius was very fond of you.

RULE VIII.

Volo habeo tantus otium, ut poſſum recito ipſephiſma Smyrnæus.
In malum magnus videor aſſequor hic tantus bonum.

Sum equus ut affero ne quis præjudicatus.
Sum multus malum in exemplum.
Neque credo, ſed certe ſum aliquis ſermo.

Narro cum habeo aliquis novus.
Gloria habeo plus moleſtio quam voluptas.

RULE IX.

Sum •pus magiſtratus, ſine qui prudentia et diligentia civitas n•n p•ſſum ſum.
Sum •pus tuus aſſiduitas, prudentia gratia.

Nihil •pus ſum •ratio longus.
Proximus ſum, ut quæro ſum •pus claſſis necne.

Nihil ſum •pus lis.
Quis •pus ſum ejuſm•di literæ qui mitto ad is?

Ubi teſtim•nium res adſum, n•n •pus ſum verbum.

RULE X.

Cupio cæterus ſum ignarus ſuus malum.

Si ſum cupidus gloria, cenſeo quæro alius ornamentum.

Nego ſui unquam ſum cupidus triumphus.
Poſteritas omnis ſeculum nunquam ſum immemor hic res.
Ne puto ego immemor mandatum tuum.
Plane neſcio tu tam peritus ſum res militaris.

Græcus ſum cupidus contentio quam veritas.

Cognoſco Hortenſius percupidus tu.

Ye have always been deſirous of glory, and greedy after praiſe, beyond other nations.
I never was ſo long ignorant of my own affairs.
Do I ſeem ſo forgetful of my own firmneſs, ſo unmindful of my own actions?
They were not ſo mindful of my merit, as they were enemies of my glory.
Ælius was learnedly ſkilful in antiquities and the old writers.
He was a wiſe man, and ſkilful in many things.
All men hate him who is unmindful of a favour.
Nature has given man a mind capable of every virtue.

RULE XI.

There is no one of any nation who cannot attain to virtue, having procured a guide.
As ſoon as there ſhall be any thing certain, I will write to you.
Who of the Greek rhetoricians ever drew any thing from Thucydides?
I ceaſed to be offended, and made myſelf one of thoſe who came to the waters.
Who of the college was preſent?
He was made tribune of the people firſt amongſt the moſt noble men.
The Peripatetics firſt of all the philoſophers taught theſe things.
He was made tribune of the people firſt amongſt the moſt honourable men.
One of the two muſt neceſſarily take place.
It is the the third year from his death.
That was the ſecond of the three.

RULE XII.

I do not ſee why the ſon might not have been like the father.
His death was correſpondent to his life, ſpent in the moſt virtuous and honourable manner.
Indeed I think it neceſſary for me to philoſophiſe.
You have done what is agreeable to me, by ſending me *Serapion's* book.

Semper ſum appetens gloria, atque avidus laus, præter cæterus gens.
Nunquam ſum tam diu ignarus res meus.
Adeone videor oblitus conſtantia meus, adeone immemor res geſtus meus?
Non tam memor ſum virtus meus, quam inimicus laus.

Ælius ſum literæ peritus antiquitas et vetus ſcripter.

Sum ſapiens homo, ac peritus multus res.
Omnis odi immemor beneficium.
Natura do homo mens capax virtus omnis.

RULE XI.

Nec ſum quiſquam ullus gens qui non poſſum pervenio ad virtus, nactus dux.
Simul ſum quis certus, ſcribo ad tu.

Quis Græcus rhetor unquam duco quiſquam a Thucydides?
Deſiſto ſtomachor, et facio ego unus ex is qui venio ad aqua.
Quis de collegium adſum?
Fio tribunus plebs primus inter homo nobilis.

Peripateticus primus ex omnis philoſophus hic doceo.

Fio tribunus plebs primus inter homo honorabilis.

Alter duo ſum neceſſe.
Sum tertius annus a mors ille.
Is ſecundus ſum de tres.

RULE XII.

Non video cur filius non poſſum ſum ſimilis pater.

Is mors ſum conſentaneus vita, actus ſanctiſſime honeſtiſſimeque.
Quidem arbitror ſum neceſſe ego philoſophor.
Facio pergratus ego, quod mitto liber Scipion ad ego.

Your diſcourſe againſt Epicurus was pleaſing to our friend Balbus.

The enemy is at Cyreſtica, which part of Syria adjoins to my province.

Why have you been ſo familiar with him as to lend him money.

I think nothing difficult to a lover.

I fear leſt the name of philoſophy may be hateful to ſome good men.

Men can be very uſeful to men.

In every diſputation we ſhould inquire what is moſt like the truth.

Ye ought to think he had been like himſelf in the other parts of his life.

Nor indeed do I underſtand why Epicurus rather choſe to ſay that the God are like men, than that men are like the Gods.

Why do you always defend men unlike yourſelf?

Why do you not favour thoſe, commend thoſe, whom you wiſh your ſon to be like?

This inquiry is common to all philoſophers.

This evil is common to me with every one.

Our country, which is the common parent of us all, hates and fears you.

Maximus did nothing contrary to his honour.

Ignorance of things is inconſiſtent with the nature of the Gods.

You approve of thoſe things which are inconſiſtent both with the general tranquillity and your own dignity.

This action is peculiar to Cæſar alone.

It is common to all animals to live according to nature.

You do nothing inconſiſtent with our friendſhip, and the opinion of that worthy man your father, concerning me.

I am conſcious to myſelf that I was never too deſirous of life.

It is peculiar to a wiſe man to do nothing which he may repent of.

Scipio ſeems to me born for the deſtruction of Carthage.

The necks of oxen are framed for the yoke.

The ſeaſon is not fit to catch mackarel.

Sermo tuus contra Epicurus ſum jucundus Balbus noſter.
Hoſtis ſum in Cyreſtica, qui pars Syria proximus ſum provincia meus.
Cur ſum tam familiaris hic ut commodo aurum.

Puto nihil difficilis amans.
Vereor ne nomen philoſophia ſum inviſus quidam vir bonus.
Homo poſſum ſum maxime utilis homo.
In omnis diſputatio quæro quis ſum ſimilis verus.

Tu debeo exiſtimo is ſimilis ſum ſui in cæterus pars vita.

Nec vero intelligo cur Epicurus malo dico Deus ſimilis homo, quam homo Deus.

Cur ſemper defendo diſſimilis tu?
Cur non faveo is, laudo is, qui volo filius tuus ſum ſimilis?
Hic quæſtio eſt communis omnis philoſophus.
Hic malum ſum communis ego cum omnis.
Patria, qui ſum communis parens omnis ego, odi ac metuo tu.
Maximus facio nihil alienus ſuus virtus.
Ignoratio res ſum alienus natura Deus.

Probo is qui ſum inimicus et otium communis et dignitas tuus.

Hic res ſum proprius Cæſar unus.
Sum communis animal omnis vivo ſecundum natura.
Facio nihil alienus neceſſitudo noſter, que judicium pater tuus ſummus vir, de me.

Sum conſcius ego ego nunquam ſum nimis cupidus vita.
Sum proprius ſapiens facio nihil qui poſſum pœnitet.

Scipio videor ego natus ad interitus Carthago.
Cervix bos natus ſum ad jugum.
Tempeſtates non ſum idoneus ad lacerta captandus.

The works of Xenophon are very uſeful in many reſpects.
I have ſeemed to be vehement againſt others.
His action was fit to move the paſſions.
He was ready for violence, prepared for ſedition, furniſhed for ſlaughter.
As one perſon is very ſubject to one particular diſeaſe, ſo another perſon is very much inclined to ſome particular vices.
I am very lazy in writing letters.
A proper place is choſen for that buſineſs.
I think that nothing is to be acquired by me, either to my honour or glory.
The baſeneſs of them all is to be blamed by me.
Pains muſt be taken to find out the truth.
Nothing is more pleaſing to me than your kindneſs.
I think this ought to be principally provided and guarded againſt by the orator.
I think that any cauſe of greater conſequence may be truſted to you.
Although theſe things were not agreeable to me in undergoing them, yet they will be pleaſing in reading them.

RULE XIII.

Philoſophy is content with few judges.
He is content with our money.
Philippus, a man moſt worthy of his father, grandfather and anceſtors, did the ſame thing.
Thoſe by whom you were declared conſul, did not think you worthy of the light.
He has as yet ſuffered no puniſhment worthy of his crime.
He ſays that natural riches are eaſily procured, becauſe nature might be content with a little.
He reſted content with that victory.
I ſee nothing in this Sulla deſerving hatred, many things worthy of compaſſion.
Is there nothing in theſe things which we may judge worthy of an ingenuous mind?
I think this ſhameful, and unworthy of me.

Liber Xenophon ſum perutilis ad res multus.

Ego videor vehemens in alius.
Actio is ſum aptus ad animus concitandus.
Sum promptus ad vis, paratus ad ſeditio, expeditus ad cædes.
Ut alius propenſus ad alius morbus, ſic alius proclivis ad alius vitium.

Sum pigerrimus ad literæ ſcribendus.
Locus opportunus ſum captus ad is res.
Puto nihil acquirendus ego, neque ad honor, neque ad gloria.
Turpitudo is omnis ſum accuſabilis ego.
Vis ſum adhibendus veritas.
Nihil amabilis ego officium tuum.
Ego puto hic maxime cavendus et providendus orator.

Ego puto cauſa ullus major committendus tu.

Etſi is non ſum optabilis ego in experior, tamen ſum jucundus in lego.

RULE XIH.

Philoſophia ſum contentus paucus judex.
Sum contentus noſter pecunia.
Philippus, vir dignus pater, avus, majores, facio idem.

Is a qui dico conſul, non puto tu dignus lux.

Adhuc ſuſcipio pœna nullus dignus crimen.

Dico naturalis divitiæ ſum parabalis, quod natura ſum contentus parvus.
Quieſco contentus is victoria.
Video nihil in hic Sulla dignus odium, multus dignus miſericordia.
Nihil ſum in hic res qui duco ſum dignus mens liber?

Puto hic turpis, et indignus ego.

He was a young man poſſeſſed of the beſt accompliſhments.
He was a wiſe man, and endued with a certain lofty mind.
I did not attempt to move the compaſſion of others, before I was caught myſelf.
Relying on your diſcernment, I ſay leſs than the cauſe requires.
Give that attention and care which is moſt worthy of your virtue.

RULE XIV.

What word is there in thoſe letters which is not full of humanity, duty, benevolence?
The ſouls of brutes are without reaſon.
A mind perfectly and abſolutely free from uneaſineſs, makes men happy.
We have not ſeen a ſword out of the ſcabbard in the city.
His countenance was full of fury, his eyes of wickedneſs, his diſcourſe of inſolence.
No part of his life was free from the greateſt turpitude.
The houſe was full of the beſt emboſt plate.
All things honourable are replete with joy.
The haven is very full of ſhips.
The mind, during ſleep, is without ſenſation and cares.
This place is never free from the danger of death.
I perceive that you will be free from all danger.

RULE XV.

It is the mark of a brave mind not to be diſturbed in adverſity.
It is a wiſe man's buſineſs to determine who may be a wiſe man.
I judged it to be the duty of my friendſhip not to be ſilent in your great affliction.
He thought it hardly becoming him to engage in an affair of ſo much conſequence.
It is not becoming your gravity and wiſdom to be immoderately affected at your misfortune.
The Pythagoreans relate, that the Orphian poem was *the work of one* Cecrops.

Sum adoleſcens præditus bonus ars.

Sum homo ſapiens, et præditus quidem altus mens.

Non conor commovee miſericordia alius, priuſquam ipſe ſum captus miſericordia.
Fretus veſter intelligentia, diſſero brevius quam cauſa deſidero.
Suſcipio cura et cogitatio, digniſſimus tuus virtus.

RULE XIV.

Qui verbum ſum in iſte literæ non plenus humanitas, officium, benevolentia?
Animus beſtia ſum expers ratio.
Animus perfecte et abſolute vacuus perturbationes, efficio beatus.
Non video gladius vacuus vagina in urbs.

Vultus ſum plenus furor, oculus ſcelus, ſermo arrogantia.
Nullus pars is vita ſum expers ſummus turpitudo.
Domus ſum plenus optimus cælatus argentum.
Omnis honeſtus ſum plenus gaudium.
Portus ſum pleniſſimus navis.
Animus, per ſomnus, ſum vacuus ſenſus et cura.
Hic locus nuſquam ſum vacuus periculum mors.
Video tu fore expers omnis periculum.

RULE XV.

Sum fortis animus non perturbo in res aſper.

Sum ſapiens ſtatuo quis ſum ſapiens.

Statuo ſum noſter neceſſitudo non taceo in tuus tantus mœror.
Arbitror vir ſum is ſuſcipio tantus res.

Non ſum ſapientia et gravitas tuus fero immoderatius caſus.
Orphicus carmen, Pythagoricus fero, quidam ſum Cecrops.

To wiſh for a tempeſt in a calm, is the part of a madman; to oppoſe it by every method, of a wiſe one.

It is the particular office of the magiſtrate to know that he repreſents the perſon of the ſtate.

It is the duty of a ſtranger and ſojourner to mind nothing but his own buſineſs.

It is your buſineſs, Cato, to look to it.

The whole of this, however great it is, the whole of it, I ſay, is yours.

RULE XVI.

Thoſe who ought to take compaſſion on me ceaſe not to envy me.

Attend, I beg of you, and at length take compaſſion on the allies.

And yet he expects that they ſhould take compaſſion on him.

I pity his diſtreſs for proviſions.

Pardon my fears, that the book has not been returned to you ſo ſoon *as it ought*, and pity the times.

RULE XVII.

Let us ceaſe to be offended; let us ſubmit to the times.

There is no one who can protect himſelf againſt envy, without your aſſiſtance.

Whoſe command would you chiefly chooſe to obey?

Why ſhould I ſpeak of all thoſe who obeyed the conſul's command?

That ſofter part of his ſoul ſubmits to reaſon, as a prudent ſoldier to a ſevere commander.

He obeys himſelf, and follows his own rules.

What ſhall we do, if we cannot do otherwiſe? Shall we ſubmit to the freedmen, and even to the ſlaves?

The body is to be ſo exerciſed and managed, that it may ſubmit to counſel and reaſon.

It ſignifies nothing to reſiſt nature, and aim at what you cannot attain.

Do you know that Marcellus is angry with you?

He called to me, he threatened me.

It is by no means uſual with me to be raſhly angry with my friends.

Samuel G. Appleton 1825

Opto adverſus tempeſtas in tranquillus ſum demens; ſubvenio tempeſtas quivis ratio, ſapiens.
Sum proprius munus magiſtratus intelligo ſui gero perſona civitas.
Peregrinus et incola ſum officium ago nihil præter ſuus negotium.
Eſt tuus, Cato, video.
Totus hic, quantuſcunque ſum, totus, inquam, ſum tuus.

RULE XVI.

Qui debeo miſereor ego non deſino invideo.

Audio, quæſo, et aliquando miſereor ſocius.

Et tamen poſtulo ut miſereor ſui.

Ego miſereor eſuries is.
Ignoſco noſter timor, quod liber non tam celeriter reddo tu, et miſereor tempus.

RULE XVII.

Deſino ſtomachor; pareo tempus.
Nemo ſum qui poſſum reſiſto invidia, ſine veſter ſubſidium.
Qui imperium volo potiſſimum pareo?
Quis ego loquor de is omnis qui pareo imperium conſul?

Pars ille mollis animus ſic pareo ratio, ut prudens miles ſeverus imperator.
Ipſe obtempero ſui, et pareo decretum ſuus.
Quis facio, ſi aliter non poſſum? An libertinus, atque etiam ſervus, ſervio?
Corpus ſum ita exercitandus et afficiendus, ut poſſum obedio conſilium que ratio.
Neque attineo repugno natura, nec ſequor quiſquam qui nequeo aſſequor.
Scio Marcellus iraſcor tu?
Appello ego, minor ego.
Omnino non ſoleo temere iraſcor amicus.

If I had not threatened the man ſeverely, poſſeſſion of the tables had not been given me.

You ſay, I have carried on great wars, and have been appointed to rule over provinces: ſupport then a mind worthy of your glory.

The ſafety of his country was dearer to him than the ſight of it.

My books, my ſtudies, my learning, are now of no ſervice to me.

A diſpute is ſo long prudent as it is either profitable, or, if not profitable, not hurtful, to the ſtate.

Your laſt page gave me great uneaſineſs.

All theſe things are a proof that the world is governed by reaſon.

Theſe things may be a loſs and a diſgrace to us all.

This will always be profitable to the city.

I had now no buſineſs with him.

Eloquence then had honour.

Are you the man whom cruelty diſpleaſes?

I beg of you to aſſiſt theſe perſons in every particular your ſtation will admit.

I fear leſt my advice may diſpleaſe you.

Atticus pleaſed me moſt; or, ſhall I ſay? he diſpleaſed me leaſt.

It is the particular ſpot and blot of this age, to envy merit.

It is not allowable, for the ſake of your own advantage, to hurt another.

I favoured the government which I have always favoured, and your dignity and honour.

Take care of your health, which as yet you have not ſufficiently attended to, whilſt you was aſſiſting me.

We muſt take care that the appetites obey reaſon, and do not run before it.

I always admired the greatneſs of your mind.

Some accident prevented his intention.

He aſſiſts him in marrying his daughter.

A man ought to admire and wiſh for nothing but what is honourable.

I neither flattered nor admired the good fortune of the man.

My doubt ſeemed either to hinder my journey, or at *leaſt* to put it off.

Niſi minor homo vehementius, nunquam poteſtas fio ego tabulæ.

Inquam, Gero bellum magnus, et provincia præſum; gero igitur animus dignus laus.

Salus patria ſum dulcis ille quam conſpectus.

Liber nihil, litteræ nihil, doctrina nihil, nunc proſum ego.

Conſentio tam diu ſum ſapiens, quam diu aut proficio aliquis, aut, ſi non proficio, non obſum, civitas.

Poſtremus tuus pagina ſum magnus moleſtia ego.

Qui omnis ſum ignium mundus adminiſtro ratio.

Hic res poſſum ſum detrimentum et infamia omnis.

Hic ſemper proſum civitas.

Jam nihil ſum ego cum ille.

Jam tum ſum honor eloquentia.

Tu ſum ille qui crudelitas diſpliceo?

Peto a tu ut commodo hic in omnis res quantum tua dignitas patior.

Vereor ne conſilium meum diſpliceo tu.

Atticus placeo ego maxime; vel, dico? diſpliceo minime.

Sum labes quidam et macula hic ſeculum, invideo virtus.

Non licet, cauſa tuus commodum, noceo alter.

Faveo res-publica qui ſemper faveo, et dignitas et gloria tuus.

Indulgeo valetudo tuus, qui tu adhuc non ſatis ſervio, dum deſervio ego.

Efficiendum eſt ut appetitus obedio ratio, non præcurro is.

Semper admiror magnitudo animus tuus.

Aliquis caſus prævenio conſilium is.

Adjuvo is in filia locandus.

Oportet homo admiror et opto nihil niſi qui ſum honeſtus.

Nec adulor nec admiror fortuna homo.

Meus dubitatio videor aut impedio profectio meus, aut *certe retardo*.

RULE XVIII.

You ſay right, and ſo the thing is.
The voluntary virtues are ſuperior to the involuntary.
I have a great work in hand.
No one avoids pleaſure itſelf becauſe it is pleaſure.
Since I entertain this opinion.
I will explain this argument in general.
All men admired his diligence, acknowledged his abilities.
Turn over that book of his, diligently, which is upon the ſoul.
When he ſays this, Know yourſelf, he ſays, Know your own mind.
I have now received your three letters.
I will leave your dreams, I will proceed to your wickedneſs.
It happened very unluckily that you never ſaw him.
I earneſtly expect your letters.
I had read your letter.
Did I not thoroughly underſtand you? or have you altered your opinion?
You will take care of my directions reſpecting the houſe.
Your anceſtors firſt conquered all Italy.
Ye can neither be ignorant of his diſpoſition nor his power.
Many things in your letter pleaſed me.
I can ſcarce look at the light.
Time does not only not leſſen this grief, but even increaſes it.
There is no one ſo old, but thinks he may live a year.

Why do not they run the ſame courſe at this time, which they ran before?
He who runs over the ſtadium, ought to endeavour to conquer.

RULE XIX.

You have a general mindful of you, forgetful of himſelf.
You direct me to reflect on what is good, to forget what *is bad.*

RULE XVIII.

Recte dico, et res ſic habeo ſui.
Virtus voluntarius vinco virtus non voluntarius.
Habeo opus magnus in manus.
Nemo fugio ipſe voluptas, quia voluptas ſum.
Cum teneo hic ſententia.
Expono argumentum is generatim.
Omnis admiror diligentia, agnoſco ingenium.

Evolvo diligenter is liber, qui ſum de animus.

Cum dico, Noſco tu ipſe, dico hic, Noſco animus tuus.

Jam accipio tuus tres epiſtola.
Relinquo ſomnium veſter, venio ad ſcelus.

Excido perincommode quod nunquam video is.
Valde expecto tuus literæ.
Lego epiſtola tuus.
An ego non ſatis intelligo? an muto ſententia?

Curo meus mandatum de domus.
Majores veſter primum devinco univerſus Italia.
Poſſum nec animus is ignoro nec copia.

Multus in epiſtola tuus delecto ego.
Vix poſſum aſpicio lux.
Dies non modo non levo hic luc[illegible]s, ſed etiam augeo.

Nemo ſum tam ſenex qui non [illegible]uto ſui poſſum vivo annus.
Cur non idem curſus hic tempus qui antea curro?

Qui curro ſtadium debeo enitor ut vinco.

RULE XIX.

Habeo dux memor tu, oblitus ſui.

Jubeo ego cogito bonus, obliviſcor malum.

Remember that time.
Cæſar uſually forgets nothing but injuries.
Neither have I forgot the letter you ſent me.
Do you think that I have forgotten your advice, your diſcourſe, your politeneſs?
Indeed I am greatly afraid of your voyage, when I remember your former paſſage.
Nor is it allowable to forget Epicurus, if I may chooſe it.
And when they chooſe to relax their minds, and indulge themſelves in pleaſure, let them avoid intemperance, and remember decency.
The city, forgetful of its ſlavery, lamented this one circumſtance.

RULE XX.

Whilſt they eſcape one kind of injuſtice, they fall into another.
Shew that death is free from every evil.
He aſſured me that you were certainly free from a fever.
I hope our friendſhip wants not witneſſes.
Whilſt we are free from guilt, let us bear all human events with patience and moderation.
How long then ſhall he who exceeds all enemies be without the name of an enemy?
Can he who is not, want any thing?
As long as I ſhall live I will be uneaſy at nothing, whilſt I am free from all guilt.
You want not my prayers and entreaties.
The one, as Iſocrates ſaid, wants a bridle, the other a ſpur.
His oration abounded with every grace.
Do you ſee that I abound in leiſure?

RULE XXI.

I ſhall enjoy your diſgrace.
I will uſe another word afterwards, if I ſhall find a better.
I diligently make uſe of our poets.
Let him diſcharge the proper duty of philoſophy.

Recordor iſtè tempus.
Cæſar ſoleo obliviſcor nihil niſi injuria.
Nec obliviſcor literæ qui mitto ad ego.
Puto ego obliviſcor conſilium, ſermo, humanitas tuus?

Mehercule valde timeo navigatio, recordans ſuperior tuus tranſmiſſio.
Nec licet obliviſcor Epicurus, ſi cupio.

Atque cum relaxo animus, et do ſui jucunditas volo, caveo intemperantia, et memini verecundia.

Unus in ille res, ſervitus oblitus, civitas ingemo.

RULE XX.

Dum vaco alter genus injuſtitia, incurro in alter.

Docco mors careo omnis malum.
Nuntio ego tu plane careo febris.

Spero noſter amicitia non egeo teſtis.
Cum careo culpa, fero omnis humanus placate et moderate.
Quouſque igitur is, qui ſupero omnis hoſtis, careo nomen hoſtis?
An ne qui non ſum, is poſſum careo res ullus?
Dum ſum rangor nullus res, cum vaco omnis culpa.

Non indigeo preces noſter, et cohortatio.
Alter, ut dico Iſocrates, egeo frenum, alter calcar.

Oratio is abundo ornamentum omnis.
Ne video ego abundo otium?

RULE XXI.

Fruor tuus indignitas.
Utor alius verbum poſt, ſi invenio bonus.

Studioſe utor noſter poeta.
Fungor proprius officium philoſophia.

I uſe yourſelf as my guide.
I will do the duty of an interpreter.
He performs the duty of a good ſenator.
I am extremely well pleaſed that your uncle has done his duty.
Why ſhould I make uſe of theſe witneſſes, as if the affair was doubtful or untrue?
I ſhall wonder that you was unwilling to uſe thoſe arms the law gave you.
I accept your excuſe which you made.
That is every one's own which every one enjoys and uſes.
Very few perſons make a good uſe of cunning.
That which makes uſe of reaſon is ſuperior to that which does not make uſe of reaſon.
God has not permitted us to know theſe things, but only to enjoy them.
Reflect that both in our ſtate and others, which have acquired great power, ſuch accidents have happened.
If you are certain that you can obtain that kingdom, you ſhould not heſitate.
Let us ſubdue their hatred, and obtain peace.
Paulus obtained all the treaſure of the Macedonians.
Aratus, having gone from Argos to Sicyon, got poſſeſſion of the city by entering privately.

RULE XXII.

I have taken care of your buſineſs.
I wiſh that thing may be a ſatisfaction to him.
Let him have myſelf for his example.
Apply then for that office in which you can be of great ſervice to me.
He was of great uſe, both to me and my brother Quintus, in our canvaſs.
A large houſe often becomes a diſgrace to the owner.
Do you alledge this as a crime to another?

RULE XXIII.

I will now explain to you in few words for what crimes Oppianus was condemned.
I ſhall condemn you for the ſame crime.

Utor tu ipſe dux.
Fungor munus interpres.
Fungor officium bonus ſenator.
Vehementer probo avunculus tuus fungor officium.

Quis ego utor teſtis, quaſi res dubius aut obſcurus ſum?

Miror tu nolo utor is arma qui lex do tu.

Accipio tuus excuſatio qui utor.
Is ſum proprius quiſque qui quiſque fruor et utor.

Perparvus bene utor caliditas.
Qui ratio utor is bonus quam is qui ratio non utor.

Deus non volo ego ſcio iſte, ſed tantum modo utor hic.

Cogito et in noſter civitas et in ceterus, qui potior res, talis caſus evenio.
Si exploratus ſum tu, tu poſſum potior regnum ille, non ſum cunctandus.
Vinco odium, que potior pax.
Paulus potior omnis gaza Macedo.
Aratus, proficiſcor Argos. Sicion, clandeſtinus introitus: potior urbs.

RULE XXII.

Cura ſum ego negotium tuus.
Utinam is res ſum voluptas is.
Habeo ego ipſe ſui documentum.
Peto igitur is magiſtratus in qui poſſum ſum magnus utilitas ego.
Sum magnus uſus, et ego et Quintus frater, in petitio noſter.
Amplus domus ſæpe fio dedecus dominus.
Ne is do crimen alter?

RULE XXIII.

Nunc jam ſummatim expono qui crimen Oppianus, damno.
Ego condemno tu crimen idem.

I excuſe myſelf in that particular to you, in which I accuſe you.
I will take care in future, that you may not have it in your power to accuſe me of neglect in writing.
I will accuſe him of certain crimes peculiarly his own.
I entreat you to adviſe Terentia with reſpect to the will.

RULE XXIV.

He valued money greatly.
What do you ſuppoſe I value that at?
You valued the houſe at more than yourſelf and your whole fortune.
The mind ought now to grow callous, and eſteem every thing as of little value.
How highly does he rate his own authority!
Theſe things cannot be valued by money.

RULE XXV.

Oppianicus prepared poiſon for him.
That boy declared the whole affair to his miſtreſs.
The victory of Servilius added theſe lands to the Roman people.
He orders the decemviri to lay a very heavy tax on all the public lands.
I ſeem to myſelf to be able to ſay this one thing truly.
Our anceſtors left theſe lands to us.
I wiſh the Gods would give you that diſpoſition.
I impart a ſhare of my trouble to no one, of my glory to all good men.
No one objected that thing to Marcus Cato, when he might have had many enemies.
An army of abandoned citizens had prepared a moſt cruel and moſt grievous deſtruction for their country.
I aſſume nothing to myſelf.
I preferred the life of my fellow-citizens to all theſe things.
I have not preferred Plancus to you.
You reſerved yourſelf for other times.
Great reſpect is ſhewn to your genius and humanity.
I ought to return thanks to you.

Excuſo ego tu in is ipſe, in qui accuſo tu.

Non committo poſthac, ut poſſum accuſo ego de negligentia epiſtolæ.
Accuſo is ſuus certus proprius crimen.
Oro tu ut moneo Terentia de teſtamentum.

RULE XXIV.

Æſtimo pecunia magnus partus.
Quantus puto ego æſtimo ille?
Æſtimo domus plus quam tu quam fortuna tuus.

Animus jam debeo calleo, atque æſtimo omnis minor.

Quam magnus is æſtimo ſuus authoritas!
Hic non queo æſtimo pecunia.

RULE XXV.

Oppianicus paro venenum is.
Puer ille indico res totus domina ſuus.
Victoria Servilius adjungo hic ager populus romanus.

Jubeo decemviri impono veſtigal pergrandis ager omnis publicus.
Videor ego poſſum dico hic unus vero.
Majores noſter relinquo ager hic ego.
Utinam Deus do mens iſte tu.
Impertio pars onus nemo, gloria omnis bonus.

Nemo objicio is Marcus Cato, cum habeo inimicus multus.
Exercitus civis perditus comparo exitium crudelis et luctuoſus patria.
Aſſumo nihil ego ipſe.
Antepono vita civis meus hic omnis.

Non antepono Plancus tu.
Reſervo tu tempus alius.
Honor magnus tribuo ingenium et humanitas tuus.
Debeo reddo gratia tu.

Nature herſelf has produced many allurements for us.
I will explain to you briefly the reaſon of my journey and return.
He opened the gates of Dyrrachium to Brutus, and delivered up the army.
He will explain every thing to you.
The ſight of the city has reſtored you to your former politeneſs.
They truſted themſelves to the conqueror.
Virtue has given you more than fortune has taken away.
I demonſtrated the thing to him, and explained your former life.
He very carefully explained your commands to me.
I do not ceaſe to recommend you to him.
Temperance bringeth peace to the mind.
The pleaſure of the mind brings joy to us.
The grief of the people was the occaſion of liberty to the city.
The boy gives me many ſigns of modeſty and ingenuity.
The laws of Lycurgus train the youth to labour.
Dionyſius entruſted the care of his body to fierce barbarians.
Nature connects man to man.
Common underſtanding makes things known to us.
I will not prove to theſe judges that Verres had taken money contrary to law.
He truſted himſelf to the power of the king.
Who firſt gave names to all things?
I will dare pledge my credit to you.
I aſſume nothing to myſelf.
I perſuaded the father to pay the ſon's debts.
You ſeem to me in a manner to impoſe too ſevere rules on that age.
I deſire to aſſiſt that company in whatever I can.
What ſhall I ſay of Democritus? Whom can I compare with him?
I will compare ſmall things with great.
Compare this peace with that war.
I ought to compare your guards with the want and poverty of that thief.
Different duties are allotted to different ages, and ſome *are proper for* young men, others for thoſe who are *older*.

Natura ipſe gigno blandimentum multus ego.
Expono tu breviter concilium et profectio et reverſio meus.
Aperio porta Dyrrachium Brutus, et trado exercitus.

Ille explano omnis tu.
Aſpectus urbs reddo tu urbanitas tuus priſtinus.

Credo ſui victor.
Virtus do tu plus quam fortuna aufero.
Demonſtro res is, et expono vita tuus prior.

Diligentiſſime expono mandatum veſter ego.
Ego non deſino commendo ille tu.
Temperantia affero pax mens.
Voluptas mens affero letitia ego.
Dolor populus ſum cauſa libertas civitas.

Puer do ego ſignum multus pudor et ingenium.
Lex Lycurgus erudio juventus labor.
Dionyſius committo cuſtodia corpus ſuus ferus barbarus.

Natura concilio homo homo.
Communis intelligentia efficio res notus ego.
Non probo judex hic Verres capio pecunia contra lex.

Committo ſui poteſtas rex.
Qui primus impono nomen omnis res?
Audeo obligo fides meus tu.
Arrogo nihil ego.
Perſuadeo pater ut diſſolvo æs alienus filius.
Videor ego prope impono nimis durus lex hic ætas.

Cupio commodo is ſocietas quicunque res poſſum.
Quid loquor de Democritus? Qui poſſum confero cum is?
Comparo parvus cum magnus.
Confero hic pax cum ille bellum.
Debeo confero præſidium veſter cum inopia et egeſtas ille latro.
Officium non idem tribuor diſpar ætas, aliuſque ſum juvenis, alius ſenior.

You order me to give thanks to Varro. I will do it.
Add to many and ſuch different virtues, the advantage of friendſhip.
He did not perceive that he gave immortality to things periſhable.
Ye know now what and how great power may be given to the decemvirs.
He compares his old age to the old age of a ſtrong horſe.
I compare a man with a man.
I do not compare him with the greateſt men.
Compare the life of Sulla with the life of that man.
They have given immenſe ſums to a few people.
Your ſervant Nicanor gives me ſingular aſſiſtance.
I employ myſelf in hiſtory.
Cæſar, we all of us give you our beſt thanks.
He gave excellent precepts to the young men.
For theſe reaſons he was preſented with the freedom of the city by Pompey.
I wiſh the immortal Gods would give you that diſpoſition.
The fire imparts vital heat to all things.
He imparted his grief to no one.
I impart a ſhare of my trouble to no one, of my glory to all good men.
I fear many things which I have informed your friend Milo of.
He owes me a great deal of money.
He paid preſent money to the woman, which was not due.
I will moſt religiouſly obſerve, and carefully execute, what I promiſed you.
Epicrates owed no money to any one.
I owe you nothing on the partnerſhip account.
Verres paid nothing at all to the cities for corn.
I have no one to whom I am more obliged than to you.
Domitius's ſon ordered it to be told me, that his father was in the city.
Tyro will relate the affair to you.
He ſometimes called a boy, to whom I ſuppoſe he gave orders for ſupper.

Jubeo ego ago gratia Varro. Facio.
Adjungo tot tamque varius virtus, fructus amicitia.

Non ſentio ſui do immortalitas res mortalis.

Nunc cognoſco qui poteſtas et quantus do decemviri.

Comparo ſuus ſenectus equus fortis.

Comparo homo cum homo.
Non ego comparo hic cum ſummus vir.
Confero vita Sulla cum vita ille.
Do immanis pecunia pauci.
Nicanor tuus do ego opera egregius.
Do ego hiſtoria.
Cæſar, omnis ago tu gratia magnus.
Do præclarus preceptum juventus.
Ob ille cauſa dono civitas a Pompeius.

Utinam Dii immortalis dono mens iſte tu.

Ignis impertio calor vitalis omnis.
Impertio dolor ſuus nemo.
Impertio pars onus meus nemo, gloria omnis bonus.

Metuo multus qui cum Milo veſter communico.

Is debeo ego multus nummus.
Is ſolvo mulier pecunia præſens, non debitus.

Sanctiſſime obſervo, que diligentiſſime facio, qui promitto tu.
Epicrates debeo ullus nummus nemo.
Debeo tu nihil ex ſocietas.
Verres ſolvi nihil omnino civitas pro frumentum.
Ego habeo nemo qui debeo plus quam tu.
Domitius filius jubeo nuncio ego, pater ſum ad urbs.

Tyro narro res tu.
Non nunquam voco puer, qui credo impero cæna.

The report of mankind conveyed this very great misfortune to the mother, before any of the family of Opianicus.

He truſted himſelf to the king.

RULE XXVI.

He firſt aſks you your opinion.

I informed you of Sillius's affair.

If I ſhall aſk you any thing, will you not anſwer?

If we can conceal the thing from Gods and men, yet we ought to do nothing unjuſtly.

I teach you this.

He admoniſhed me of theſe things, according to your directions.

I beg and aſk that of you.

He entreated this of the king.

I beg this of you in ſuch a manner, that I can beg nothing more earneſtly.

He begged this of me, and earneſtly contended for it.

Now, in the firſt place, I will aſk you this.

This I beg and inſiſt on from you in conſequence of our very intimate friendſhip, and your affection for me.

RULE XXVII.

The hand of the enemy killed Priam, deprived of ſo numerous an offspring.

Ye had been willing to fill all Italy with your ſettlers.

The Romans deprived the Carthaginians of all the iſlands which they held in the Mediterranean.

The ſoldiers returned into the camp, laden with ſpoil.

She has entangled me with a garment that makes me mad, when I knew it not.

Nature has clothed and defended the eyes with the fineſt membranes.

RULE XXVIII.

In the firſt place know, that I was not firſt aſked my opinion.

All things are to be entruſted to fortune; we ſtruggle without any hope.

He took it very ill, that that province was given to him.

Rumor homo nuncio hic tantus dolor mater, priuſquam quiſquam ex familia Opianicus.

Committo ſui rex.

RULE XXVI.

Is primum rogo tu ſententiam.
Doceo tu cauſa Sillius.
Si rogo tu aliquis, nonne reſpondeo?
Si poſſum celo res Deus et homo, nemen nihil faciendus ſum injuſte.
Doceo tu hic.
Moneo ego is ex tuus mandatum.

Peto et rogo hic a tu.
Peto hic a rex.
Ita rogo hic a tu, ut non poſſum rogo major ſtudium.

Peto hic a ego, que ſumme contendo.
Nunc, primum, rogo a tu ille.
Peto atque contendo hic a tu, pro noſter ſummus conjunctio, que tuus benevolentia in ego.

RULE XXVII.

Manus hoſtis interimo Priamus, orbatus natus progenies.
Volo impleo Italia totus colonus veſter.
Romanus ſpolio Pænus omnis inſula qui teneo in mare Mediterraneus.
Miles revertor in caſtra, oneratus præda.
Hic veſtio ego veſtis furialis, inſcius.

Natura veſtio et ſepio oculus tenuis membranum.

RULE XXVIII.

Primum ſcio ego non rogo ſententia meus.

Omnis committo fortuna; conor ſine ſpes ullus.

Fero graviter ille provincia do ille.

The victory was given to a learned orator.
I think that pardon and impunity ſhould be given to the others, if they quitted their error.
I have been provoked by you to write.
It ſeems to me that I ſee this city ſoon ſinking under one general conflagration.
Aratus's city was poſſeſſed fifty years by tyrants.
I cenſured the ſenate with very great authority, as I ought.
I loved you from the day I knew you, and judged I was beloved by you.
Philoſophers will have every thing to be as their own and poſſeſſed by them.
Deiotarus the ſon was called king by the ſenate.
The affair is to be conſidered and judged of by us.
The Gods have given no greater or better gift to man.
Since we have now walked enough, let us change our place.
We are arrived at the iſland, nothing is pleaſanter than this.
If you chooſe it, let us ſit down in the ſhade.

RULE XXIX.

It is expedient for thoſe who would enjoy inward peace, to believe God's omnipotency. It is manifeſt to me that he rules the world; and it is clear to the eyes of his ſervants that his providence favours good men.
I deſire to make an excurſion into Greece; it is of great conſequence to Cicero.
This is of very great conſequence to the ſtate.
It is of great conſequence to your private affairs, that you ſhould come as ſoon as poſſible.
It is of great conſequence to my affairs, that you ſhould be at Rome.
It is of great conſequence to him, that the affair ſhould come to an interregnum.
It is the intereſt of all men to act right.
Catiline, you ought long ſince to be dragged to death at the command of the conſul.
You ought to be well furniſhed with precepts of philoſophy.

Palma do doctus orator.
Puto venia et impunitas do cæterus, ſi depono error ſuus.
Laceſſor abs tu ad ſcribo.
Video ego video hic urbs ſubito concido unus incendium.
Aratus civitas teneo quinquaginta annus a tyrannus.
Objurgo ſenatus cum ſummus authoritas, ut videor ego.

Diligo tu qui dies cognoſco, que judico ego a tu diligo.

Philoſophus volo omnis ſicut proprius ſuus ſum et a ſui poſſideo.
Deiotarus filius appello rex a ſenatus.
Res ſum cenſendus et æſtimandus ego.
Nec ullum majus aut melius a Diis datum munus homo.
Quoniam jam ſatis ambulo, muto locus.

Venio in inſula; nihil ſum amœnus hic.

Si videor, confido in umbra.

RULE XXIX.

Expedit ille qui volo fruor pax internus, credo omnipotentia Deus. Conſtat ego ille guberno mundus; et liquet oculus ſervus is providentia ipſe faveo bonus.

Cupio excurro in Græcia; magnus intereſt Cicero.

Hic vehementer intereſt res-publica.
Multum intereſt res familiaris tuus, tu quam primum venio.
Permagni noſter ſum, tu ſum Roma.

Permagni is intereſt, res venio ad interregnum.
Intereſt omnis recte facio.
Catilina, oportet tu jam pridem duco ad mors juſſus conſul.
Oportet tu abundo præceptum philoſophia.

It is both proper and neceſſary that this ſhould be done.
They ought to be ſtabbed with a ſword.
It well becomes us that our country ſhould be dearer to us than ourſelves.
Judges, if you are tired of ſuch citizens, ſhew it.
I am quite tired of my life, every thing is ſo full of the utmoſt diſtreſs.
Craſſus, I am aſhamed of you.
Neither myſelf nor others ſhall repent of my induſtry.
I am aſhamed to be ſo ſoon driven from my opinion.
Indeed I am not aſhamed of you, whoſe memory I admire, but of Cryſippus.
Indeed I am grieved for the very walls and buildings.
Indeed you would now be in friendſhip with me again, if you knew how much I am aſhamed of your infamy, of which you yourſelf are not aſhamed.

RULE XXX.

Cities could neither be built nor inhabited without the aſſembly of men.
How can we have an idea of God, without his being eternal?
Let not the wicked preſume to appeaſe the Gods by gifts.
No one can avoid that which is to come.
You can ſay nothing true.
I have now determined to think nothing upon public affairs.
He heſitated not to erect an edifice upon another man's ground.
He deſired to avoid all buſineſs.
No wiſe man thinks it miſerable to die.
I deſire to know what you think of theſe things.
The father propoſed to diſinherit the ſon.
What! I ſay, can you not be ſilent?
Indeed I do not require that, and yet I deſire to hear it.
I cannot ſufficiently determine what may be their intention.
Many things ſeem poſſible which are not.
Indeed it is often of no advantage to know what will *happen.*

Oportet et opus ſum hic fio.
Oportet hic trucido ferrum.
Decet patria carus ſum ego quam egomet ipſe.

Judex, ſi tædet tu talis civis, oſtendo.
Prorſus tædet vita, omnis ſum pleniſſimus omnis miſeria.
Craſſus, pudet ego tu.
Neque pænitet nos neque alius induſtria noſtra.
Pudet ego tam cito dejicio de ſententia meus.
Pudet ego non tu quidem, qui memoria admiror, ſed Cryſippus.
Ego quidem miſeret pariet ipſe atque tectum.
Næ tu jam redeo ingratia ego, cum ſi ſcio quam ego pudet nequitia tuus, qui tu ipſe non pudet.

RULE XXX.

Urbs non poſſum neque ædificor, nec frequentor ſine cætus homo.
Qui ego poſſum intelligo Deus, niſi ſempiternus?

Impius neque placeo Deus munus.

Nemo poſſum fugio is qui ſum.
Poſſum dico non vere.
Jam ſtatuo cogito nihil de res-publica.

Non dubito extruo ædificium in alienus.

Cupio fugio omnis negotium.
Nemo ſapiens duco miſer morior.
Volo ſcio quis cogito de is.
Pater cogito exhæredo filius.
Quis? dico, vos non poſſum taceo?
Quidem non poſtulo is, tamen aveo audio.
Nec poſſum ſatis conſtituo quis ſum is conſilium.

Multus videor poſſum ſum qui nullus ſum.
Quidem ſæpe ne utilis ſum ſcio quis futurus ſum.

RULE XXXI.

No one ought to wonder that human counſels are overruled by divine neceſſity.
He perceives innumerable ſtars adhering to the ſky.
If we would acquire a happy life, we muſt cultivate virtue.
The man was always affectionate to me.
Nothing is ſo deſirous of things like itſelf, as nature.
He was always deſirous of glory.
I am tired of the levity of the Greeks.
He was born of worthy parents, and in an honourable place.
Publius Sextius was deſcended from a father, a wiſe, virtuous, and ſevere man.
Orpheus and Rheſus were deſcended from a muſe their mother.
I wiſh indeed the deſcendants of Venus had courage enough.
You have a ſon as I hear and hope born to glory.

RULES XXXII, XXXIII, XXXIV, XXXV, XXXVI.

All muſt die.
They muſt be watchful who claim the adminiſtration of their country.
Every one muſt uſe his own judgment.
You ought rather to be aſhamed, if you continue in your opinion.
You muſt always watch; there are many ſnares laid for the good.
As phyſic is the art of healing, ſo prudence is the art of living.
There is moderation even in revenging and puniſhing.
Let me be at liberty to come into this place, I avoid not the danger of ſpeaking.
That is the right way of teaching.
How excellent, how divine, is the power of ſpeech.
Let us now follow another kind of reaſoning.
I ſhould have written to you ſooner, if I could have found a ſubject to write on.
The hope of robbing and plundering had blinded *their minds, whom* the allotment of lands has not ſatisfied.

RULE XXXI.

Nemo debeo miror humanus consilium sum superatus divinus necessitas.
Video sidus innumerabilis inhærens cœlum.
Si volo adipiscor vita beata, opera sum dandus virtus.

Homo semper sum peramans ego.
Nihil sum tam appetens similis sui, quam natura.
Semper sum appetens gloria.
Pertæsus sum levitas Græcus.
Natus sum bonus parens, atque honestus locus.

Publius Sextius sum natus pater, homo et sapiens, et sanctus, et severus.
Orpheus et R[illegible] sum natus musa mater.

Utinam quidem prognatus Venus habeo satis animus.

Sum tu filius ut et audio et spero natus ad gloria.

RULES XXXII, XXXIII, XXXIV, XXXV, XXXVI.

Morior sum omnis.
Vigilo sum is qu[illegible]olco sui gubernaculum patria.

Utor sum quisque suus judicium.
Magis pudeo sum, si remaneo in tuus sententia.

Vigilo s[illegible] semper; sum multus insidiæ bonus.

Ut medicina sum ars valetudo, sic prudentia sum vivo.

Est modus ulciscor et punio.
Sum potestas venio in hic locus, non recuso periculum dico.
Iste sum rectus via doceo.
Quam præclarus, quam divinus, vis eloquor!
Jam sequor alius genus argumentor.
Antea mitto literæ ad tu, si invenio genus scribo.

Sp[illegible] atque prædor occæco animus is, qui alig[illegible] et non satis facio.

Unleſs I ſhall now ſatisfy Cluentius, it will not be in my power to ſatisfy him hereafter.
I went into Sicily for the purpoſe of making an inquiry.
He rejoiced that he had got an excuſe for dying.
There is implanted by nature in our minds an inſatiable deſire of perceiving the truth.
I deſire to know what you think of going into Epirus.
All that time was ſpent in reading, there was no leiſure for writing.
They ſpend all their time in inquiring and ſtudying.
No commendation can induce you to act well.
Do you deny that virtue is ſufficient for a happy life?
Praiſe ought to excite us to act well.
Epicurus denies that length of time adds any thing to a happy life.
We are ready to hear.
To think right, and to do right, is ſufficient for a happy life.

RULE XXXVII.

They came into a certain place to ſalute ſome one.
This man came to Cæſar to entreat that he would pardon him.
Mæcenas went to diverſion, and Virgil went to bed.
Part of the army was ſent to lay waſte the Roman territories, and to attempt the city itſelf.

RULE XXXVIII.

It is difficult to ſay what may be the reaſon.
That indeed was moſt dreadful, not only to hear, but ſee.
Thraſybulus, thinking that ſomething was to be attempted for his country, gathered together the exiles.
It is incredible to be told, that the numbers of the enemy and their ſhouts did not diſmay him.

RULE XXXIX.

I only aſk you whether you think my enemy's hatred of me was moderate.
A certain man aſked me when I left Rome, and whether *there was* any news there.

Niſi nunc ſatisfacio Cluentius, poteſtas non ſum mihi ſatisfacio poſtea.
Proficiſcor in Sicilia cauſa inquiro.
Gaudeo ſui nanſciſcor cauſa morior.
Inſum natura mens noſter inſatiabilis quidam cupiditas verum video.
Volo ſcio quis tu cogito de tranſeo in Epirus.
Is omnis tempus conſumo in lego, non ſum otium ſcribo.
Conſumo omnis tempus in quæro et diſco.
Laus non poſſum allicio tu ad bene facio.
Nego virtus ſatis poſſum ad beate vivo?
Laus debeo allicio ego ad recte facio.
Epicurus nego diuturnitas tempus effero aliquis ad bene vivo.
Sum paratus ad audio.
Bene sentio, recteque facio, ſum ſatis ad bene que beate vivo.

RULE XXXVII.

Venio ad aliquis locus ſaluto aliquis.
Hic venio ad Cæſar ob ut ignoſco ſui.

Mæcenas eo ludo, Virgiliuſque eo dormio.
Pars exercitus mitto depopulor ager Romanus, et tento urbs ipſe.

RULE XXXVIII.

Sum difficilis dico quis ſum cauſa.
Ille vero tæter, non modo audio, ſed etiam aſpicio.

Thraſybulus, ratus aliquis audeo pro patria, contraho exul.
Sum incredibilis dico, nec numerus hoſtis nec clamor terreo ille.

RULE XXXIX.

Tantum requiro a tu utrum puto odium inimicus ſum mediocris in ego.
Quidam quæſo ex ego quis dies exeo Roma, et num quis ſum in is novus.

I fear leſt I ſhould again be of a different opinion from you.
O folly! or whether may I call it folly or remarkable impudence?
I fear leſt he may attribute more to virtue than nature may allow.
I hope I have a very good ſhip. I wrote this as ſoon as I got on board.
But do you preſs the opportunity?
What are you willing to give me, that theſe perſons may not be taken from me?

RULE XL.

Obſerve, this is what I before mentioned.
Behold the crime, behold the cauſe for which a fugitive accuſes his king, a ſlave his maſter.
See theſe interpreters of leagues.
See the reaſon for which this excellent law was introduced, that we might have thoſe perſons for judges whom no one would chooſe to entertain as gueſts.
In what part of the world are we?
O ye immortal Gods! of what nation are we? What government have we? In what city do we live?
The good men have no one to take the lead, our patrons of liberty are far off.
Ægypta came to me the day before the ides of April.
Philotimus came the day before that day.
I have leſs ſtrength than either of you.
I am convinced you have not as yet ſtrength ſufficient for me to diſpute with you.
There is protection ſufficient in virtue to procure a happy life.

RULE XLI.

I ſent to Athens to meet him.
Though they were out of the way, they went down to meet him.
I have ſent Tyro to meet Dolabella; he will return on the ides.
You in the mean time was at Rome, to aſſiſt your friends truly.

Vereor ne rurſus diſſentio a tu.

O ſtultitia! nĕ dico ſtultitia, an impudentia ſingularis?

Vereor ne tribuo plus virtus quam natura patior.

Spero nos habeo navis valde bonus. Scribo hic ſimulatque conſcendo.
Quin tu urgeo occaſio iſte?
Quis volo do nos, ne iſte aufero a tu?

RULE XL.

En, hic ille ſum qui antea dico.
En crimen, en cauſa qui fugitivus accuſo rex, ſervus dominus.
En interpres fœdus.
En cauſa cur lex tam egregius fero, ut is judex habeo qui hoſpes habeo nemo volo.

Ubi terra ſum?
O [illegible] immortalis! ubinam gens ſum? Qui res-publica [illegible]. In qui urbs vivo?
Bonus nos habeo dux, vindex libertas longe gens abſum.
Ægypta venio ad ego pridie idus Aprilis.
Philotimus venio pridie is dies.
Habeo minus vis quam utervis veſter.
Statuo tu nondum habeo ſatis vis ut ego luctor cum tu.

Eſt ſatis præſidium in virtus ad vivendus beate.

RULE XLI.

Mitto Athenæ obviam ille.
Cum ſum Romæ vius, obviam is deſcendo.

Ego mitto Tyro obviam Dolabellæ; revertor idus.

Tu interea ſum Roma, ſcilicet ſum præſto amicus.

Epicrates came to meet me a long way with all his friends.
The whole city came out to meet him as he came to town.
Little gowns were provided for the lictors at the gates.
Why was the camp moved farther from the camp of the enemy, and nearer to the city?

RULES XLII, XLIII, XLIV.

The wiſeſt philoſophers have properly looked for the origin of the chief good in nature.
From every virtue particular kinds of duties ariſe.
His fellow-citizens drove Hannibal out of the city.
I have thought much and long upon that very ſubject.
Hannibal reſerved nothing for his private uſe.
Where is there any virtue, if there is nothing put in our own power?
They are in the ſame error.
Thoſe things which depend upon falſe principles, cannot be true.
Upon which ſubject, as I have ſaid enough in my Cato Major.
We cannot do every thing by ourſelves.
Some ſay that the ſeat of the ſoul is in the [illegible] others in the brain.
What then is that to us?
To ſeparate the mind from the body, is nothing elſe than to learn to die.
We are ready to refute without obſtinacy, and to be refuted without anger.
Our ſentiments always agreed together, as in peace, ſo alſo in war.
Hannibal was at the gates.
But this indeed is nothing to the purpoſe.
It is eaſy to be freed from ſuperſtition, if you take away all the power of the Gods.
You make a ſubject, in my opinion not the leaſt doubtful, doubtful by arguing.
I am of that opinion which I know you always were of.
He was inſtructed in Greek learning.
I ſaid ſo in that my firſt ſpeech on the calends of *January*.

Epicrates procedo obviam ego longe cum cives omnis.

Totus civitas procedo obviam hic veniens ad urbs.

Togula præsto sum lictor ad porta.
Cur castra moveo longius castra hostis, et proprius urbs?

RULES XLII, XLIII, XLIV.

Gravis philosophus jus peto initium summus bonum a natura.
Ex singulus virtus certus genus officium nascor.
Suus civis ejicio Hannibal a civitas.
Cogito multum et diu de iste res.
Hannibal reservo nullus ad usus suus.
Ubi virtus, si nihil sum situs in ego ipse?

Versor in similis error.
Qui a falsus initium proficiscor, ne possum sum verus.

De qui, quoniam dico satis multus in Cato Major.

M[illegible]sum ago omnis per ego.
Ani[illegible] sedes animus sum in cor alius in cerebrum.

Quis igitur sum is ad ego?
Secerno animus a corpus, nequidquam alius sum quam disco emorior.
Paro refello sine pertinatia, et refello sine iracundia.

Sensus noster semper congruo ut in pax, sic etiam in bellum.
Hannibal sum ad porta.
Sed hic jam nihil ad res.
Sum facilis liberto superstitio, cum tollo omnis vis Deus.

Facio res meus sententia minim dubius, dubius argumentor.
Ego sum in ista sententia qui scio tu semper sum.
Erudio Græcus doctrina.
Dico primus meus ille oratio calendæ Januarius.

Do I ſeem to you to be in ſuch want of friends?
Indeed, in my opinion, there is the greateſt truth in the ſenſes.
He threw the reſt of the body into the ſea.
He threw my brother into priſon.
He prepared a maſter and a tyrant for our children.
He hid himſelf in a dark part of the ſtair-caſe.
She married into a very diſtinguiſhed family.
Should I alone be drawn into any difficulty, I would bear it patiently.
Let us quit the theatre, let us go into the forum.
The report of the comitia reached as far as Cuma.
Cepheus is buried up to the loins.

RULE XLV.

I wiſh we could wipe away the tears from all theſe, by our votes and decrees.
I am abſent both from my houſe and the forum.
The Portian law has removed the rod from the body of every Roman citizen.
They ſay the ſoul exiſts after it has quitted the body.
The law orders us to approach the Gods with a pure mind.
He ought to deteſt that ſuſpicion.
He flew to the city with incredible ſwiftneſs.
Men could ſcarce keep their hands from you.
A man of the greateſt power fled from Brunduſium to the city.
Thoſe trades are diſapproved of, which incur the diſlike of mankind.

RULES XLVI, XLVII.

Oh houſe! alas, how art thou governed!
Oh! my friend Furnius, how have you been unacquainted with your own cauſe, who can ſo eaſily underſtand other perſons!
Oh excellent guardian of the ſheep! a wolf.
Oh wretched and unhappy that day in which Sulla was appointed conſul by all the centuries!
O night! thou who haſt almoſt brought eternal darkneſs over this city!

Videor ne tu ſum tantus inopia amicus?
Meus quidem judicium ſum magnus veritas in ſenſus.

Abjicio reliquus corpus in mare.
Conjicio frater in vincula.
Compono magiſter et tyrannus in noſter liberi.
Abdo ſui in tenebræ ſcala.
Nubo in familia clariſſimus.
Si ſolus adduco in diſcrimen aliquis, fero animus æquior.
Exeo e theatrum, venio in forum.
Rumor de comitia clare tenus Cumæ.
Cepheus condo tenus lumbus.

RULE XLV.

Utinam poſſum abſtergo hic omnis fletus, ſententia noſter et conſilium.
Abſum et domus et forum.
Portius lex amoveo virga a corpus omnis civis Romanus.
Aio animus maneo cum excedo e corpus.
Lex jubeo accedo ad Deus caſte.

Debeo abhorreo ab iſta ſuſpicio.
Advolo ad urbs incredibilis celeritas.
Homo vix poſſum abſtineo manus a tu.
Homo potentiſſimus advolo ab urbs a Brunduſium.

Is quæſtus improbo, qui incurro in odium homo.

RULES XLVI, XLVII.

O domus! heu, quam gubernor!
O! meus Furnius, quam tu non noſco tuus cauſa, qui tam facile diſco alienus!

O præclarus cuſtos ovis! lupus.
O miſer et infelix dies ille qui Sulla renuntio conſul omnis centuria!
O nox! qui fere affero æternus tenebræ hic urbs!

O the cunning fellows! with how few words do they expect to finish the business!

O your pleasing letters! two *of which* were delivered to me at one time.

We have sent ambassadors, alas! miserable me!

O ye immortal Gods! guardians and preservers of this city and empire, what wickedness have ye seen!

Woe is me! I cannot recollect this without tears.

RULE XLVIII.

He purchased the rank of a senator with money down.

He sold it to some one for a large sum of money.

I would have most willingly redeemed the state from destruction, at my own private loss.

I saved the life of all the citizens by the punishment of five abandoned men.

He openly bought himself off with money.

He bought the house almost an half dearer than he valued it.

He sold it for a very great price.

He sold it for no very great price.

As any possesses what is of most value, so is he to be reckoned richest.

The land is now of much more value than it then was.

Corn was in no place of so much value as he reckoned it.

Of what consequence do you think this was to a man's character?

I could willingly die for Pompey; of all men I esteem no one more.

He sold that for as much as he valued it.

If you esteem me as much as you certainly do.

I am not ignorant of what consequence you esteem his name.

I sell my goods for no more than other persons, probably for less.

RULE XLIX.

Our morals are corrupted by our admiration of wealth.

Every one is most attracted by his own studies.

I should think envy, procured by virtue, not envy, but *glory.*

O acutus homo! quam pauci verbum puto negotium confectus!
O ſuavis epiſtola tuus! duo datus ego unus tempus.

Mitto legatus, heu! ego miſer!
Pro Dii immortalis! cuſtos et conſervator hic urbs, qui ſcelus video!
Hei ego! non poſſum commemoro hic ſine lachryma.

RULE XLVIII.

Mercor ordo ſenatorius pretium.
Vendo aliquis grandis pecunia.
Ego libentiſſime redimo calamitas a res-publica, meus privatus incommodum.
Ego redimo vita omnis civis pœna quinque homo peditus.
Palam redimo ſui pecunia.
Is emo domus prope dimidium carus quam æſtimo.

Vendo is quam plurimus.
Vendo is non ita magnus.
Ut quiſque poſſideo qui ſum plurimus, ita habeo ditiſſimus.
Ager nunc ſum multo plus quam tunc ſum.
Frumentum ſum in nullus locus tantus quanti ille æſtimo.

Quantus puto hic ſum ad fama homo?

Ego libenter poſſum emorior pro Pompeius; omnis homo æſtimo nemo plus.
Vendo is tanti quantus æſtimo.
Si facio ego tantus quanti certe facio.
Non ignoro quantus puto nomen is.

Vendo meus non plus quam cæter, fortaſſe etiam minor.

RULE XLIX.

Mos corrumpor que depravor admiratio diviſiæ.
Quiſque maxime duco ſuum ſtudium.
Puto invidia, partus gloria, non invidia, ſed gloria.

I will ſay this with your permiſſion.
Some are moved by grief, others by paſſion.
I agree with thoſe who think all theſe things are regulated by nature.
He who fears that which cannot be avoided, can on no account live with a quiet mind.
It cannot be told how much I am delighted with your yeſterday's diſcourſe.
Thou haſt killed him with ſcourges.
Thou haſt ſtruck him with an axe.
Some amuſement is allowed to youth by the conſent of all.
All Italy has been inflamed with the love of liberty.
Milo is not moved with theſe tears.
He offended no one in word, deed, or look.
I am not ſo much pleaſed with news, as with your letters.
The Roman people expreſſed their pleaſure by a very great ſhouting.
I wondered that you wrote to me with your own hand.
I perceive that you are rejoiced at my moderation and forbearance.
We are by nature inclined to love mankind.
All men are captivated by pleaſure.

RULE L.

How much I wiſh you had continued at Rome! which you would have certainly done, had we ſuppoſed theſe things would happen.
I remain in ſuſpenſe at Theſſalonica.
I had no doubt but that I ſhould ſee you at Tarentum or Brunduſium.
Dionyſius taught children at Corinth.
I ſeem to be at Rome, when I am reading your letters.
I ſuppoſe when you were at Athens you were often in the ſchools of the philoſophers.
He on the contrary was ſo much at his eaſe, that he was all the while at Naples.
There is a ſtrong report at Puteoli, that Ptolemy is reſtored to his kingdom.
It is reported that he went to Cumæ.

Dico hic pax tuus.
Alius moveo dolor, alius cupiditas.
Aſſentior is qui puto hic omnis rego natura.

Qui metuo is qui non poſſum vitor, is nullus modus poſſum vivo animus quietus.
Non poſſum dico quam delecto heſternus diſputatio.

Neco illè verber.
Percutio ille ſecuris.
Aliquis ludus do adoleſcentia conſenſus omnis.

Totus Italia exardeo deſiderium libertas.
Milo non moveo hic lachryma.
Offendo nemo res, verbum, vultus.
Non tam delector res novus, quam tuus literæ.

Populus Romanus ſignifico voluntas clâmor maximus.

Admiror quod ſcribo ad ego manus tuus.
Video tu lætor noſter moderatio et continentia.

Sum propenſus natura ad homo diligendus.
Omnis capio voluptas.

RULE L.

Quam volò maneo Roma! qui ago profecto ſi puto hic ſum.

Maneo ſuſpenſus Theſſalonica.
Non ſum ego dubius quin video tu Tarentum aut Brunduſium.
Dionyſius doceo puer Corinthus.
Videor ſum Roma, cum lego literæ tuus.
Credo cum ſum Athenæ ſæpe ſum in ſchola philoſophus.

Hic contra ita quieſco, ut ſum is tempus omnis Neapolis.
Magnus ſum rumor Puteoli, Ptolemeus ſum in regnum.

Fero ſui *confero* Cumæ.

RULE LI.

If I dared, I would go to Athens.
I will mention what I myſelf ſaw when I came to Capua.
Do you viſit that place with pleaſure, where Demoſthenes and Æſchines often diſputed with each other?
I have come to Athens, ſays Democritus, and no one there knew me.
I deſire to go to ſee Alexandria, and the reſt of Egypt.

RULE LII.

I was ſorry that Servius left Athens.
Cæſar retired from Alexandria, happy, as he thought himſelf.
Why was my acquaintance Druſus killed in his own houſe?
That man was, as you know, illuſtrious abroad, and to be admired at home.

RULE LIII.

Clodius was caught at Cæſar's houſe.
He is either at home, or not far from home.
Had you not rather be ſafe in your own houſe, than unſafe at another man's?
The Egyptians embalm their dead, and keep them at home.
Diodotus, the ſtoic, lived many years blind at my houſe.
Every thing was venal at your houſe, by the moſt ſcandalous traffic.
I perceive how much eaſier it would have been to have ſtaid at home, than to return.
When I was at leiſure at home.
It accidentally happened that we were in the country.
I think that Atticus is in the country.
Firſt make my compliments to Attica, who I ſuppoſe is in the country.
He ſuffered him to be in the country.
Balbus came directly to my houſe.
He flies into the country out of town, as from confinement.
They flew from the city into the country.

RULE LI.

Si audeo, peto Athenæ.
Commemoro is qui egomet video cum venio Capua.
An libenter inviſo is locus, ubi Demoſthenes et Æſchines ſoleo decerto inter ſui?
Venio Athenæ, Democritus inquit, neque quiſque ibi agnoſco ego.
Cupio viſo Alexandria, que reliquus Ægyptus.

RULE LII.

Servius diſcedo Athenæ moleſte fero.
Cæſar recipio ſui Alexandria felix, ut videor ſui.

Cur ſodalis meus Druſus interficio ſuus domus?

Ille vir ſum, ſicut ſcio, cum foris clarus, tum domus admirandus.

RULE LIII.

Clodius deprehendor domus Cæſar.
Aut ſum domus, aut non longe a domus.
Nonne malo ſum ſine periculum domus tuus, quam cum periculum alienus?
Ægyptus condio mortuus, et ſervo is domus.

Diodotus, ſtoicus, vivo multus annus cæcus domus noſter.
Omnis ſum venalis domus tuus, mercatio turpiſſimus.

Intelligo quantus ſum facilis maneo domus, quam redeo.
Cum ſum otioſus domus.
Forte evenio ut ſum rus.
Arbitror Atticus ſum rus.
Primum do ſalus Attica, qui arbitror ſum rus.

Patior hic ſum rus.
Balbus recte venio domus meus.
Evolo rus ex urbs, tanquam ex vinculum.

Evolo ex urbs rus.

You have driven me from my houſe.
They were unwilling to go from home.
They did not remove themſelves from home.

RULE LIV.

I hear that there is neither gold nor ſilver in Britain.

I am very glad that you did not go into Britain.
I wait to know what is doing in hither Gaul.
I came by ſea from Epidaurus to the Piræus, with an intent to go from Athens to Bœotia.

RULE LV.

He ordered that he ſhould be a thouſand paces from the city.
He pitched his camp ſix miles from the enemy.
Annibal was three days' journey from Tarentum.
The walls of Babylon were two hundred feet high, and fifty broad.

RULE LVI.

The origin of all this wickedneſs ſhall be explained in its proper time.
The ſenate was at the ſame time in the temple of Concord.
There are three things which at this time make againſt Roſcius.
I beg you would be at Rome in the month of January.
From the Appian forum, at ten o'clock in the morning, I ſent another letter a little before from the three taverns.
Pomponia ordered me to be informed, that you would be at Rome in the month of Auguſt.
The ſun ſhone out on the third day.
He was at war for twenty years with wicked citizens.
I ſupped with Pompey that day by accident.
He had a houſe for many years at Rome.
Conſider, I beg of you, theſe things day and night.
No one has been an enemy to the ſtate theſe twenty years, who has not at the ſame time declared war againſt me.

Expello ego domus meus.
Nolo exeo domus.
Non commoveo ſui domus.

RULE LIV.

Audio nihil ſum neque aurum neque argentum in Britannia.
Vehementer gaudeo tu non proficiſcor in Britannia.
Snm in expectatio ut ſcio quis gero in Gallia citerior.
Advehor navis Piræus ab Epidaurus, is conſilium ut eo ab Athenæ ad Bœotia.

RULE LV.

Edico ut abſum urbs millia paſſus.

Pono caſtra ſex mille paſſus ab hoſtis.
Annibal abſum via triduum a Tarentum.
Murus Babylon ſum ducenti pes altus, et quinquageni latus.

RULE LVI.

Fons totus hic ſcelus aperio ſuus tempus.

Senatus ſum idem tempus in ædes Concordia.

Tres ſum qui hic tempus obſto Roſcius.

Rogo tu ut Roma ſum menſis Januarius.
Ab Appius forum, hora quartus, do alius paulo ante a tres taberna.

Pomponia jubeo nuntio ego, tu ſum Roma menſis ſextilis.
Sol illuceo tertius dies.
Gero bellum viginti annus civis improbus.
Cœno apud Pompeius is dies caſus.
Hic habeo domicilium Roma multus annus.
Quæſo meditor is dies et nox.
Nemo ſum hoſtis res-publica hic annus viginti qui, non idem tempus indico bellum ego quoque.

Poſidonius, a ſcholar of his, writes, that Panætius lived thirty years after he had publiſhed thoſe books.

RULE VII.

I ſpeak of thoſe alſo who are not in the number of the enemy.

There you will collect what belongs to this ſubject.

The ground which has reſted many years uſually produces very plentiful crops.

I do not indeed now diſpute what may be moſt convenient.

Now let us ſee what is wont to be advanced on the other ſide of the queſtion.

I will omit theſe things; I will reply to thoſe which affect me more.

They who deſire to ſell, will not find buyers.

Who then was preſent? He ſays, the brother of my wife.

What relation is he to you? My brother.

He underwent many things beſides, which neceſſity obliged him to bear.

I now return to thoſe things which you directed me.

You will perceive, by the ſame books, both what I did and what I ſaid.

I expected the arrival of Menander, whom I ſent to you, with the utmoſt impatience.

I have nothing further which I can write to you.

Where then are thoſe whom you call miſerable, or what place do they inhabit?

Why am I compelled to find fault with the ſenate, whom I have always commended?

Rabinius was among thoſe whom he had been moſt mad if he had oppoſed, moſt baſe if he had deſerted.

When I ſay all, I except thoſe whom no one thinks worthy of being citizens.

All the reaſons which you mention are both moſt juſt, and moſt worthy of your authority and dignity.

I have received your letter, in which you adviſe me to come to Brunduſium very ſoon.

The conſuls came to that army which I had in Apulia.

Scriptus a Poſſidonius, diſcipulus is, Panætius vivo triginta annus poſtquam edo ille liber.

RULE LVII.

Ego dico etiam de is qui non ſum in numerus hoſtis.

Illic aſſumo qui pertineo ad hic locus.
Ager qui quieſco annus multus, ſoleo effero fruges uber.

Ego ne jam quidem diſputo qui ſum expeditus.

Nunc video is qui ſoleo diſputor contra.

Omitto hic; reſpondeo ad ille qui magis moveo ego.

Qui cupio vendo, non reperio emptor.
Quis ergo adſum? Inquit, frater uxor meus.

Quis ſum is tu? Frater.
Perſevero multus præterea, qui neceſſitas ego fero.

Nunc redeo ad is qui mando ego.
Perſpicio, ex is liber, et qui gero et qui dico.

Expecto adventus Menander, qui mitto ad te cura ſummus.
Non habeo prætera qui ſcribo ad te.
Ubi igitur ſum ille qui dico miſer, aut qui locus incolo?

Cur cogor reprehendo ſenatus, qui ſemper laudo?

Rabinius ſum cum is, qui amicitia meus ſum, ſi oppugno, turpiſſimus ſi relinquo.
Cum dico omnis, excipio is qui nemo puto dignus civitas.

Omnis cauſa qui commemoro ſum juſtus, et dignus tuus authoritas et cognitas.
Accipio literæ tuus, quæ hortor ego ut venio Brunduſium celerius.
Conſul venio ad exercitus qui habeo in Apulia.

RULE LVIII.

I did not blame your cauſe, but your plan.
We ſhould take care that the puniſhment may not be greater than the fault.
We place confidence in thoſe who we think know more than ourſelves.
We are compoſed of ſoul and body.
He ordered the man to be ſeized and carried to Scaurus.
All perſons have thought her rather always the friend of every one, than the enemy of any one.
That clamour nothing diſturbs, but comforts me, as it ſhews there are ſome ignorant citizens, but not many.

RULE LIX.

Both I and Balbus lifted up our hands.
Fortitude and wiſdom ſcarcely ſeem ſeparable.
Habit and reaſon have made you more patient and gentle.
Pomponius and Sextius and Piſo have as yet kept me at Theſſalonica.
The great-grandfather and the grandfather were prætors.

RULE LX.

Though he is without fault, yet he is not free from ſuſpicion.
All pleaſant things, although they may be judged of by the outward ſenſes, yet ought to be referred to the mind.
Unleſs it is diſagreeable, repeat what you have begun.

RULE LXI.

Who was ever more knowing than this man?
What is bolder than raſhneſs?
Thoſe things which I have ſaid are clearer than the ſun itſelf.
What is there more deſirable than wiſdom?
Nothing is more commendable, nothing more worthy of a great and illuſtrious man, than mildneſs and clemency.

RULE LVIII.

Non improbo cauſa noſter, ſed conſilium.
Caveo ſum ne pœna ſum magnus quam culpa.

Habeo fides is qui plus intelligo quam ego arbitror.

Conſto ex animus et corpus.
Jubeo homo comprehendo que deduco ad Scaurus.
Omnis judico ille potius ſemper amicus omnis, quam inimicus quiſquam.
Iſte clamor nihil commoveo, ego ſed conſolor, cum indi- cō idam civis imperitus ſum ſed non multus.

RULE LIX.

Et ego et Balbus tollo manus.
Fortitudo et ſapientia vix videor poſſum ſejungo.
Conſuetudo et ratio facio tu patiens leniſque.

Pomponius et Sextius et Piſo adhuc retineo ego Theſſa- lonica.
Proavus et avus ſum prætor.

RULE LX.

Quanquam longum a culpa, tamen non careo ſuſpicio.

Omnis jucundus, quanquam judico ſenſus corpus, tamen debeo refero ad animus.

Niſi ſum moleſtus, repeto qui cœpi.

RULE LXI.

Quis unquam ſum ſciens hic homo?
Quis ſum fortis temeritas?
Is qui dico ſum clarus ſol ipſe.

Quis ſum optabilis ſapientia.
Nihil laudabilis, nihil magnus et proclarus vir dignus, placabilitas atque clementia.

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A ſhameful flight from death is worſe than any death.
What is more diſgraceful than inconſtancy, levity, and fickleneſs?
Nothing is more pleaſing than true glory.
Nothing is more friendly to me than ſolitude.
My country is much dearer to me than my life.
No place ought to be more pleaſing to you than your country.
What is better in man than a ſagacious and good mind?
What can we call more wretched than folly?
What is more pleaſing than literary eaſe?
Nothing is more inconſtant than the common people, nothing more uncertain than the reſolutions of mankind.
Believe me, nothing is more handſome, nothing more beautiful, nothing more lovely, than virtue.
There is nothing more pleaſing to man than the light of truth.
What is better or more excellent than goodneſs and beneficence?
I never touched a colder ſtream than this.

RULE LXII.

Wild beaſts are in dread, if the fear of death is impreſt upon them.
He allowed me this in the hearing of many.
He lived whilſt my family was upon the throne.
Take care that you are at Rome in the beginning of January.
You ſent me word of Caninius's ſhipwreck, as if it was a matter of doubt.
There will be no mention made of this crime, if you are his accuſer.
He left Rome whilſt we were living.
He came to Rome when Marius was conſul, and Catulus.
I recollect the deſpair of thoſe who were old men when I was a youth.
As ſoon as I had written my letter, Hermia came.
When nature is our guide, we can by no means miſtake.

Turpis fuga mors ſum malus omnis mors.
Quis ſum turpis inconſtantia, levitas, mobilitas?

Nihil ſum dulcis verus gloria.
Nihil ſum amicus ego ſolitudo.
Patria ſum multo carus ego vita meus.
Nullus locus debet ſum dulcis tu patria.

Quis ſum bonus in homo ſagax et bonus mens?
Quis poſſum dico miſer ſtultitia?
Quis ſum dulcis otium literatus?
Nihil ſum incertus vulgus, nihil obſcurus voluntas homo.

Credo ego, nihil formoſus, nihil pulcher, nihil amabilis, virtus.
Nihil ſum homo dulcis lux veritas.

Quis ſum bonus aut quis preſtans bonitas et beneficentia?
Nec attingo ullus flumen frigidus hic.

RULE LXII.

Fera horreſco, terror mors injectus ſui.

Tribuo hic ego multus audio.
Sum meus gentilis regno.
Cura ut ſum Roma Januarius ineo.

Tu mitto ego de naufragium Caninius, quaſi res dubius.
Nullus mentio fio hic crimen, tu accuſo.

Proficiſcor Roma ego vivo.
Venio Roma Marius conſul, et Catulus.

Recordor deſperatio is qui ſum ſenis ego adoleſcens.

Scribo epiſtola, Hermia venit.
Natura dux, poſſum nullus modus erro.

PROMISCUOUS EXERCISES.

IF You and Tullia, our delight, are well, I and my deareſt Cicero are well.

When my brother came to me, in the firſt place our diſcourſe, and that a long one, was about you, from whence I came to thoſe particulars which you and I had talked over with each other concerning your ſiſter.

Call off your attention and thoughts from theſe ſubjects, and recollect rather thoſe things which are worthy of your character; that ſhe lived as long as was neceſſary for her; ſhe lived to ſee you, her father, prætor, conſul, augur; to perform every duty that was incumbent on her; and then, when the government was no more, ſhe quitted this life. What is there that you or ſhe can complain of fortune on this account?

It is evident, that unleſs equity, and fidelity, and juſtice, proceed from nature, it is impoſſible to find a good man.

Order, conſtancy and moderation are employed in things of that nature, which have a reference to ſome action.

Pompey and Hortenſius nominated me augur, at the requeſt of the whole college.

Upon this, when both of them expreſt their being ready to hear me; in the firſt place ſays I, I entreat you, that you would not expect, that, like a philoſopher, I ſhould explain any ſyſtem to you.

To employ your reaſon and your words prudently, to perform what you undertake with deliberation, and in every circumſtance to diſcern what is true, and to defend it, is graceful; on the other hand, to be deceived, to blunder, to be cheated, is diſgraceful.

To think this, is a mark of prudence; to do it, of courage; both to think and to do it, of perfect and complete virtue.

To deprive any one of what is his due, and for a man to increaſe his own property at the expenſe of his neighbour, is more contradictory to human nature *than death*, than poverty, than pain, or any thing elſe

PROMISCUOUS EXERCISES.

SI Tu et Tullia lux noſter valeo, ego et ſuavis Cicero valeo.

Cum ad ego frater venio, in primus ego ſermo, iſque multus, de tu, ſum ex qui ego venio ad is, qui ſum ego et tu inter ego de ſoror locutus.

Tu ab hinc res animus ac cogitatio tuus avoco, atque is potius reminiſcor qui dignus tuus perſona ſum quam diu is opus, ſum vivo una cum res-publica, ſum tu pater, ſuus prætor, conſul, augur video; omnis bonus prope perfunctus cum res-publica occido vita excedo Quis ſum qui tu aut ille cum fortuna hic nomen queror poſſum.

Perſpicuus ſum niſi æquitas et fides et juſtitia proficiſcor, a natura vir bonus non poſſum reperio.

Ordo, conſtantia et moderatio veror in is genus ad qui adhibendus ſum actio quidam.

Ego augur a totus collegium expetitus Pompeius et Hortenſius nomino.

Hic cum uterque ſui ad audio ſignifico paratus primum inquam deprecor ne ego tanquam philoſophus puto ſchola tu aliquis explico.

Ratio utor atque oratio prudenter, et ago qui ago conſiderate, omnis que in res quis ſum verum video et tueor deceo, contraque fallor, erro, decipior, dedeceo.

Hic ſentio prudentia ſum, facio, fortitudo, et ſentio vero et facio perfectus cumulatus que virtus.

Detraho aliquis alter, et homo incommodum ſuus augeo commodum, magis ſum contra natura, quam mors, quam paupertas, quam dolor, quam ceter qui poſſum aut corpus accido, aut res externus; nam,

which can happen to our perſons, or external goods; for, in the firſt place, it takes away all connexion and ſociety between mankind; for if we were originally ſo conſtituted, as to plunder and injure each other, for our own emolument, that bond of unity between man and man, which is the principal work of nature, muſt neceſſarily be broke in ſunder; juſt as if any one of our limbs ſhould entertain this notion, to think that it could poſſibly continue in health, if it appropriated to itſelf the nutriment of any other part, although it is evident that from hence the whole body muſt be weakened and deſtroyed; thus if any one ſhould ſeize upon what is the ſupport of another, and convert whatever he could to his own private emolument, the ſociety and community of mankind muſt, of courſe, be overturned; for as every one is more deſirous to procure for himſelf, than any other, thoſe things which are neceſſary for the ſupport of life, this is what is allowed by nature itſelf; but nature alſo will not permit this, that we ſhould increaſe our power, our influence or fortune by plundering others; nor is this only eſtabliſhed by nature, that is by the general law of mankind, but alſo by the poſitive inſtitution of all people, by which, in every ſtate, their governments are ſupported; for this is what their laws have in view, this they intend, that the bond of ſociety may be preſerved between the citizens, and whoſoever breaks it, they puniſh with death, baniſhment, impriſonment, or fine.

Sometimes to depart a little from one's own right, is not only generous, but advantageous.

It is enough not to raiſe up thoſe men who are fallen through imprudence; but to preſs thoſe who lie down, or to puſh on thoſe who are falling, is certainly inhuman.

To deſpiſe what any one may think of him, is a mark not only of an arrogant man, but alſo of one totally abandoned.

To know but little is not ſhameful; but fooliſhly to perſevere a long time in what you know but little of, is; ſince the one may be attributed to the general infirmity of human nature, the other to the peculiar fault of the individual.

principium, tollo convictus humanus et ſocietas, ſi enim ſic ſum affectus, ut propter ſuus quiſque emolumentum ſpolio aut violo alter, diſrumpo neceſſe, ſum is qui maxime ſum ſecundum natura humanus genus ſocietas, ut ſi unuſquiſque membrum ſenſus hic habeo ut poſſum puto ſui valeo, ſi proximus membrum valetudo ad ſui traduco debilitor et interio totus corpus neceſſe, ſum ſic ſi unuſquiſque ego rapio ad ſui, commodum alius detraho qui quiſque poſſum emolumentum ſui gratia ſocietas homo et communitas evertor neceſſe, ſum nam ſui ut quiſque malo qui ad uſus vita pertineo quam alter, quam alter acquiro conceſſus ſum, non repugnans natura ille quidem natura, non patior ut alius ſpolium noſter facultas copia opis augeo, neque vero hic ſolum natura is ſum jus gens, ſed et lex populus qui in ſingulus civitas, res-publica contineor idem modus conſtituor, ut non licet ſuus commodum cauſa noceo alter, hic enim ſpecto lex hic volo incolumis ſum civis conjunctio qui dirimo is mors exſulium vinculum damnum coerceo.

Non modo liberalis ſum, paulo nonnunquam de ſuus jus decedo, ſed etiam fructuoſus.

Satis ſum homo imprudentia lapſus non erigo; urgeo vero jacens, aut præcipitans impello, certe ſum inhumanus.

Negligo quis de ſui quiſque ſentio, non ſolum arrogans ſum, ſed etiam omnino diſſolutus.

Non parum cognoſco; ſed in parum cognoſco ſtulte et diu perſevero, turpis ſum; propterea quod alter communis homo infirmitas, alter ſingularis unuſquiſque vitium, attribuo.

Part of you particularly avoided the approach to, and the ſight of, this place, part of you did not earneſtly attend it.

I am very glad that you are got ſafe to Epirus, and that, as you write, you have had a pleaſant voyage.

It is in my opinion highly decorous, that the houſes of illuſtrious men ſhould be open to illuſtrious gueſts.

It is evident that the benefits and advantages which are received from thoſe things which are inanimate, theſe we could by no means enjoy without the labour and aſſiſtance of mankind.

See how I am convinced that you are another ſelf.

I think thus, that an accompliſhed general ſhould poſſeſs theſe four qualifications; a knowledge of war, courage, authority, good fortune.

I not only confeſs that you know theſe things better than I, but alſo eaſily permit it.

Many perſons entertain depraved notions of the Deity, but all believe that there is a divine power and nature.

He added this alſo, which is certainly true, that brave and wiſe men do not uſually ſo much aim at the reward of good actions, as the actions themſelves.

I add this alſo, that nature without education has oftener attained to glory and virtue, than education without nature.

I was doubly pleaſed with your letters, both becauſe I myſelf laughed, and becauſe I perceived that you can now laugh.

Do you ſay that you think I had rather have my works read and approved of by any one, than by you?

He ſees that there is no evil but where there is a fault, but that there is no fault when that happens, which is not in the power of man.

But I find the man never made an auction, never ſold any thing but the produce of his eſtate; not only is in no one's debt, but is, and always has been, full in caſh of his own.

I return to what I wrote in the firſt part of my letter, that men will ſoon form a judgment of your whole conduct, not ſo much from your intention, as the event.

Aditus hic locus, conſpectus que, veſter partim magnopere fugio, partim non vehementer ſequor.

Tu in Epirus ſalvus venio, et ut ſcribo, ex ſententia navigo, vehementer gaudeo.

Sum enim ut ego videor valde decorus, pateo domus homo illuſtris, illuſtris hoſpes.

Perſpicuus ſum qui fructus qui utilitas ex res is qui ſum inanimatus, percipior is ego nullus modus ſine homo manus atque opera capio poſſum.

Video quam ego perſuadeo tu ego ſum alter.

Ego ſic exiſtimo, in ſummus imperator quatuor hic res inſum oportet, ſcientia res militaris, virtus, authoritas, fælicitas.

Ego enim ſcio tu iſte melius quam ego non fateor ſolum, ſed etiam facile patior.

Multus de Dii pravus ſentio, omnis tamen ſum vis et natura divinus, arbitror.

Addo hic, qui certe verus ſum, fortis et ſapiens vir non tam præmium ſequor ſoleo recte factum, quam ipſe rectus factum.

Ille etiam adjungo, ſæpius ad laus atque virtus natura ſine doctrina, quam ſine natura valeo doctrina.

Dupliciter delecto tuus literæ, et quod ipſe rideo, et quod tu intelligo jam poſſum rideo.

Aio ne tu exiſtimo ab ullus malo meus lego proboque, quam a tu?

Video nullus malum ſum niſi culpa, culpa autem nullus ſum cum is, qui ab homo non poſſum præſto evenio.

At homo invenio auctio facio, nullus vendo præter fructus ſuus nihil unquam; non modo in æs alienus nullus, ſed in ſuus nummus multus ſum.

Redeo ad ille qui initium ſcribo, totus factum tuus judicium, non tam ex conſilium tuus, quam ex eventus, homo facio.

This I rather fear, leſt, through ignorance of the true path of glory, you ſhould think it glorious for yourſelf alone to have more power than all others, and had rather be feared than loved by your fellow-citizens.

Had not you rather believe what can be proved, that the ſouls of famous men, ſuch as the Tyndaridæ were, are divine and eternal, than that thoſe who have been once burnt can ride upon an horſe, or fight in an army?

I could ſwear by Jupiter and the houſehold Gods, both that I burn with a deſire of finding out the truth, and that I think what I ſay; for how can I not deſire to find out the truth, when I rejoice if I find any thing like the truth?

As we believe by nature that there are Gods, but know by reaſoning what they are; ſo we conclude that our ſouls remain (after death) by the general conſent of all nations; but in what ſtate, or what they are, we learn from reflection.

Nor do I agree with thoſe who have lately begun to aſſert, that our ſouls periſh together with our bodies, and that death annihilates every thing; I am rather influenced by the authority of Socrates, who always ſaid, that the ſoul of man was divine, and that when it left the body, it returned back to heaven.

If you ſhould know that an aſp lay concealed any where, and one who did not know it ſhould intend to ſit upon it, whoſe death would be an advantage to you, you would do wickedly if you did not caution him not to ſit there; and yet it is evident that you could have acted ſo with impunity, for who could have convicted you of it?

I will not repeat all the miſery I have ſuffered through the wickedneſs, not only of my enemies, but of thoſe who envied me, leſt I ſhould not only increaſe my own ſorrow, but alſo excite your grief.

Happy is the man, whoſe lot it is to be able to acquire wiſdom and true knowledge, even in his old age.

I beg and entreat of you, judges, to give that mercy to a very brave man, for which he aſks not himſelf.

Ille magis vereor ne ignoro verus iter gloria glorioſus puto plus tu unus poſſum quam omnis, et metuo a civis tuus quam diligo malo.

Nonne malo ille credo qui probo poſſum, animus præclarus homo qualis iſte Tyntaridæ ſum diurnus ſum et æternus quam is qui ſemel cremo equito et in acies pugno poſſum.

Juro per Jupiter Dii que penates, ego et ardeo ſtudium verum reperiendus, et is ſentio qui dico; qui enim poſſum non cupio verum, invenio cum gaudeo ſi ſimilis verum quis invenio?

Ut Deus ſum natura opinor, qualiſque ſum ratione cognoſco; ſic permaneo animus arbitror conſenſus natio omnis; quis in ſedes maneo, qualiſque ſum, ratio diſcendus ſum.

Neque enim aſſentior is qui hic nuper diſſero cœpi, cum [illegible]us ſimul animus intereo, atque omnis mors deleo; [illegible] apud ego Socrates auctoritas valeo, qui dico ſemper, animus homo ſum divinus, iſque cum corpus excedo, reditus in cœlum pateo.

Si ſcio aſpis occulte lateo, et volo imprudens ſuper is aſſideo, qui mors tu emolumentum, futurus ſum facio improbe facio niſi moneo ne aſſideo; ſed impune tamen is tu conſto facio, quis enim coarguo poſſum?

Non facio ut enumero miſeria omnis in qui incido per ſcelus, non tam inimicus meus, quam invidus, ne et meus mœror exagito, et tu in idem luctus voco.

Beatus ille, qui, etiam in ſenectus, contingo ut ſapientia verus que opinio aſſequor poſſum.

Oro obteſtorque tu, judex, ut is miſericordia tribuo fortis vir, qui ipſe non imploro.

As philoſophy alone teaches us all other things, ſo alſo that which is moſt difficult, to know ourſelves.

What ignominy, what diſgrace, will not any one undergo to avoid pain, who has concluded that that is the greateſt evil?

You ordered that phyſician, whom you brought with you, to open the veins of the man.

Your friend Caninius adviſed me, in your own words, to write to you, if there was any thing which I thought you ought to know.

A wonderful fury has ſeized, not only the wicked, but even thoſe who are eſteemed good, that they deſire to fight, whilſt I am calling out, that nothing is more dreadful than a civil war.

Who of us engages in any laborious bodily exerciſe, but to obtain ſome advantage from it? or who can rightly cenſure even him who deſires to enjoy that pleaſure which will be attended with no bad conſequence?

I have read your letter, by which I learn, that our friend Cæſar conſiders you as a great lawyer. You have reaſon to be glad, that you are got into a place where you may appear to underſtand ſomething.

It ſeems wonderful that a ſoothſayer does not laugh when he ſees a ſoothſayer; this is more wonderful, than you can keep from laughing one among another.

Fortune is not only blind herſelf, but ſhe alſo generally makes thoſe blind whom ſhe favours; and indeed, we may often ſee thoſe who were before of obliging tempers, altered by place, power, and proſperity.

When we admit theſe things to be true, and rightly as I judge, how can we be allowed to ſeparate law and right from nature.

I may be allowed to praiſe myſelf before you, ſon Marcus, to whom the inheritance of my glory, and the imitation of my conduct, devolves.

It was evident that Pompey took this very ill, which when I heard from others, I principally knew from my brother.

Do you wiſh then that I ſhould go through all the philoſophy of Epicurus, or that I ſhould confine my in-

Philoſophia unus ego cum cæter res omnis, tum qui ſum difficilis doceo ut egomet ipſe noſco.
Quis ignominia quis turpitudo non perfero ut effugio dolor, ſi is ſummus malus ſum decerno?

Is medicus qui tu cum adduco impero ut vena homo incido.
Caninius noſter ego tuus verbum admoneo ut ſcribo ad tu ſi quis ſum qui puto tu ſcio oportet.

Mirus invado furor non ſolum improbus ſed etiam is qui bonus habeo ut pugno cupio ego clamans nihil ſum bellum civilis miſer.

Quis noſter exercitatio ullus corpus ſuſcipio laborioſus niſi ut aliquis ex is commodum conſequor, quis autem vel is jus reprehendo qui in is voluptas volo ſum qui nihil moleſtia conſequor.
Lego tuus literæ ex qui intelligo tu Cæſar noſter valde jus conſultus videor. Sum quod gaudeo tu in iſte locus venio ubi aliquis ſapio videor.

Mirabilis videor quod non rideo haruſpex cum haruſpex video; hic mirabilis quod tu inter tu riſus teneo poſſum.

Non enim ſolum ipſe Fortuna cœcus ſum ſed ille etiam plerumque efficio cœcus qui complector itaque hic quoque video licet is qui antea commodus ſum mos imperium poteſtas proſperus res immuto.
Qui cum verus ſum recte, ut arbitror concedo qui jam licet ego, a natura lex et jus ſejungo.

Licet Marcus filius apud tu glorior, ad qui et hereditas hic gloria et factum imitatio pertinet.

Sane moleſte Pompeius fero conſto, qui ego cum audio ex alius maxime ex meus frater cognoſco.

Utrum igitur percurro omnis Epicurus diſciplina placet,

quiry to pleaſure alone, concerning which all the diſpute is?

What character we chooſe to ſuſtain, depends upon our own choice. Thus ſome apply to philoſophy, others to the civil law, others to eloquence, each perſon ſelecting ſome particular virtue, in which he chooſes to excel.

All the polite arts have a certain common bond, and are connected together, as it were, by a certain affinity between them.

If I miſtake in this, becauſe I believe that the ſoul of man is immortal, I willingly miſtake; nor do I deſire to have this miſtake torn from me whilſt I live.

Therefore on account of this my doubt, this very letter is the ſhorter, becauſe, while I am uncertain where you are, I am unwilling that our private correſpondence ſhould fall into ſtrange hands.

In an active and military life, even a little philoſophy is often very ſerviceable, and produces advantages, if not ſo great as could be received from a general knowledge of philoſophy, yet ſuch as may ſometimes, in ſome degree, relieve us from paſſion, ſickneſs, or fear.

If you have received the greateſt injury from him, yet, as you have been his queſtor, you cannot proſecute him without ſome cenſure; but if no injury has been done to you, you cannot proſecute him without a crime.

Many are the ſecret wounds of the ſtate, many the pernicious machinations of abandoned citizens. There is no foreign danger, no king, no people, no nation to be feared; the malady is ſecret, inteſtine, domeſtic.

The ſeeds of virtue are implanted in our minds, and were theſe permitted to grow to maturity, nature herſelf would conduct us to a happy life; but now as ſoon as we are brought into the light, and taken care of, we are immediately engaged in every depravity, and every perverſity of opinion, ſo that we ſeem to ſuck in error, almoſt with our nurſe's milk.

The ſenate and all the people have been delighted with your agreement.

Neither the parent, nor the nurſe, nor the maſter, nor the poet, nor the ſtage, depraves our outward ſenſes,

S.G. Appleton

an de voluptas unus quæro de qui omnis certamen ſum?

Ipſe autem qui perſona gero volo a noſter voluntas, proficiſcor atque ſui alius ad philoſophia, alius ad jus civilis, alius ad eloquentiam applico ipſe, que virtus in alius, alius malo excello.

Omnis ars qui ad humanitas pertineo, habeo quidam communis vinculum, at quaſi cognitio quidam inter ſui contineo.

Quod ſi in hoc erro quod animus homo immortalis ſum credo libenter erro nec ego hic error dum vivo extorqueo volo.

Itaque propter hic dubitatio meus brevis hic ipſe epiſtola ſum quod cum incertus ſum ubi ſum nolo ille noſter familiaris ſermo in alienus manus devenio.

In vita occupatus atque militaris paucus ipſe in philoſophia multum ſæpe proſum et fero fructus, ſi non tantus quantus ex univerſus philoſophia percipio poſſum tamen is qui aliquis ex pars interdum aut cupiditas aut ægritudo aut metus libero.

Si ſummus injuria ab ille accipio tamen quoniam quæſtor is ſum non poſſum is ſine ullus vituperatio accuſo ſi vero nullus tu ſio injuria ſine ſcelus is accuſo non poſſum.

Multus ſum occultus res-publica vulnus multus nefarius cives pernicioſus concilium nullus externus periculum ſum non rex non gens ullus non natio pertimeſcendus ſum includo malum inteſtinus ac domeſticus ſum.

Sum enim ingenium noſter ſemen innatus virtus qui ſi adoleſco licet ipſe ego ad beatus vita natura perduco nunc autem ſimul edo in lux, et ſuſpicio in omnis continuo pravitas verſor ut pœne cum lac nutrix error ſugo videor.

Senatus et cunctus civitas delecto veſter concordia.

Senſus noſter, non parens, non nutrix, non magiſter, non poeta, non ſcena depravo, non multitudo conſen-

nor does the conſpiracy of numbers ſeduce thoſe from their truſt; but every ſnare is ſpread for our ſouls, either by thoſe whom I have juſt mentioned, or by what continues deeply interwoven in every ſenſe, pleaſure.

What ought we to do when incited by the kindneſs *of others* to make an acknowledgement? ſhould we not imitate fruitful lands, which return much more than they have received? for if we heſitate not to confer favours upon thoſe whom we hope will be ſerviceable to us, how ought we to behave to thoſe who have been already ſo?

That God, who rules within us, forbids us to depart hence without his permiſſion.

The mind, exalting itſelf, always ſo looks forward into futurity, as if it was then finally about to live, when it had departed from this life.

Nor do I think there ever was any ſuch monſter upon earth, formed of ſuch contrary paſſions and natural inclinations, ſo various, ſo contradictory to each other.

In the firſt place, it is natural to every kind of animal to defend itſelf, its life and body; and to avoid thoſe things which may ſeem hurtful, and to ſeek after, and procure, all things which are neceſſary to life, as paſture, ſhelter, and the like.

What diſpoſition in human nature is better than theirs who think themſelves born to pleaſe, to protect and preſerve mankind?

They give good advice, who forbid us to do any thing of which we doubt whether it is juſt or unjuſt; for juſtice makes itſelf evident; a doubt implies ſuſpicion of an injury.

Man, who is partaker of reaſon, by which he diſcerns conſequences, and ſees the principles and cauſes of things, and is not ignorant of their progreſs and diſtant origin, who compares things ſimilar, and joins and connects the future with the preſent; can eaſily ſee through the whole courſe of his life, and prepare things neceſſary for going through it.

There is a letter extant of old Marcus Cato to his ſon, in which he writes, that he heard he was diſmiſſed by

ſus abduco ille a verum animus vero omnis tendo inſidiæ vel ab is qui modo numero vel ab is qui penitus in omnis ſenſus implicatus infideo imitatrix bonum voluptas malum autem mater omnis.

Quis nam beneficium provocatus facio debeo, an non imitor ager fertilis, qui multo plus affero quam accipio? etenim ſi in is qui ſpero ego profuturus non dubito officium confero, qualis in is ſum debeo qui jam proſum?

Veto dominor ille in ego Deus injuſſus hinc ego ſuus demigro.
Animus erigo ſui poſteritas ſemper ita proſpicio quaſi cum excedo e vita tum denique victurus ſum.

Neque ego unquam ſum talis monſtrum in terra ullus puto tam ex contrarius diverſuſque inter ſui pugnans natura ſtudium cupiditaſque conflatus.
Principium genus animans omnis ſum a natura tributus ut ſui vita corpus que tueor declino que is qui nociturus videor, omnis que qui ſum ad vivo neceſſarius inquiro et paro ut paſtus latibulum et alius idem genus.
Qui ſum igitur bonus in homo genus natura quam is qui ſui naſcor ad homo juvandus tutandus conſervandus arbitror?
Bene præcipio qui veto quiſquam ago qui dubito æquus ſum an iniquus æquitas enim luceo, ipſe per ſui dubitatio cogitatio ſignifico injuria.

Homo qui ratio ſum particeps, per qui conſequens cerno principium et cauſa res video iſque progreſſus et anteceſſio non ignoro ſimilitudo comparo reſque præſens adjungo atque annecto futurus facile totus vita curſus video adis que dego præparo res neceſſarius.

Marcus quidem Cato ſenex ſum epiſtola ad filius, in qui ſcribo ſui audio is miſſus fio a conſul cum in Macedo-

his conſul, when he was a ſoldier in Macedonia during the Perſian war; he therefore admoniſhes him to take care that he did not enter into battle, for he affirmed that it was not lawful for one who was not a ſoldier to engage with the enemy.

Reſpect your anceſtors, and ſo govern the ſtate that your fellow-citizens may rejoice you were born; without which no one can be happy, no one can be illuſtrious.

I received your very ſhort letter, in which I could not learn what I wiſhed to know, but could perceive what I had no doubt of; for I could not find how you bear our common misfortunes, but could eaſily diſcern how much you love me. Had I known the one as well as I knew the other, I would have adapted my letter to it; but however, though in my former letter I wrote what I thought neceſſary, yet I judge it proper to let you know at preſent, in few words, that you are not to ſuppoſe yourſelf in any particular danger; it is true we are all in great danger, but it is general; you therefore ought not to expect any particular good luck, or refuſe what we muſt all ſubmit to. Let us therefore entertain the ſame affection for each other we always did, which I can hope for from you, and engage for from myſelf.

Young men hope that they ſhall live long, which old men cannot hope for: but their hopes are fooliſh; for what can be more ſilly than to regard thoſe things as certain which are uncertain?

Will there be any place in the world more fit to receive ſuch virtue, than that which gave it birth?

This provident, ſagacious, various, ſubtle, thoughtful, rational, wiſe animal, which we call man, is created by the ſupreme God with noble privileges; for he alone, of ſo many different kinds and ſorts of animals, is partaker of reaſon and knowledge, when all others are without them; for what is there, I will not ſay in man, but in all heaven and earth, more divine than reaſon?

Can you deny that that very day, being prevented by my guards and my attention, you were unable to effect

nia bellum Perſicum miles ſum moneo igitur, ut caveo ne prælium ineo nego enim jus ſum qui miles non ſum pugno cum hoſtis.

Majores tuus reſpicio, atque ita guberno res-publica ut naſcor tu civis tuus gaudeo ſine qui nec beatus nec clarus ſum quis quam poſſum.

Accipio perbrevis tuus literæ, qui is qui ſcio capio cognoſco non poſſum cognoſco autem qui ego dubius non ſum nam quam fortiter ſero communis miſeria, non intelligo quam ego amo facile perſpicio, ſed hic ſcio ille, ſi ſcio adis meus literæ accommodo, ſed tamen etſi antea ſcribo qui exiſtimo ſcribo oportet tamen tui tempus breviter commonendus puto ne quis periculum tu proprius exiſtimo ſum in magnus omnis, ſed tamen in communus ſum quaſi non debeo aut proprius portulo, aut communis recuſo qua propter is animus ſum inter ego, qui ſemper ſum qui de tu ſpero de ego præſto poſſum.

Spero adoleſcens diu ſui victurus qui ſpero ſenex non poſſum inſipienter ſpero quis enim ſtultus quam incertus pro certus habeo?

Sum dignus locus in terra ullus qui hic virtus excipio quam qui procreo?

Animal hic providus ſagax qui multiplex auctus memor plenus ratio et conſilium, qui voco homo, præclarus quidam conditio genero a ſummus Deus ſolus, ſum enim ex tot animans genus atque natura particeps ratio et cogitatio cum cæter ſum omnis expers, quis ſum autem non dico in homo ſed in omnis cœlum atque terra ratio divinus?

Num incitior poſſum tu ille ipſe dies meus præſidium, meus diligentia, circum cluſus commoveo tu contra

any thing againſt the ſtate, at which time you declared that you would be content with the abſence of others, but with the maſſacre of us who continued at Rome?

Every thing has been done by my fault, who thought myſelf loved by thoſe who envied me, did not attend to thoſe who courted me.

The Græcians paid divine honours to thoſe men who killed tyrants.

He who fears what cannot be avoided, can by no means live with a quiet mind.

Men pervert thoſe things which are the firſt principles of nature, when they ſeparate the uſeful from the honourable.

Socrates, when he was aſked, why he had fixed no puniſhment on him who killed his parent, replied, that it was, he ſuppoſed, what no one would do.

Before I proceed to thoſe things which have been treated of by you, I will ſay what I think of you yourſelf.

It may happen that a man may think juſtly, and cannot elegantly expreſs what he thinks.

He had by nature a peculiar penetration, which he improved alſo by practice.

I deſire you will ſend me as ſoon as poſſible what you have collected for my academy.

To digreſs from your ſubject, for the purpoſe of exciting the paſſions, is often uſeful.

I ſpeak not of what I, but what an orator, might be capable of.

I have certain ways and means, by which I can inveſtigate, and trace up, all their attempts.

I perceive you collect every thing which you think can give me any hopes of a change of affairs.

I commended the incredible diligence of Pompey.

I thoroughly diſcern both the integrity and greatneſs of your mind.

The means of revenging an injury, are eaſier than re-returning a favour.

The graceful is diſcerned in every action and word; in ſhort, in every motion and poſition of the body.

Virtue deſires no other reward of her labours and dangers, except this of praiſe and glory.

res-publica non poſſum cum tu diſceſſus cæter noſter tamen, qui remaneo cædes contentus tu ſum dico ?

Omnis ſum meus culpa commiſſus qui ab is ego amo puto qui invideo is non ſequor qui peto.

Græcus homo deus honor tribuo is vir qui tyrannus neco.
Qui is qui vito non poſſum metuo is vivo animus quietus nullus modus poſſum.
Perverto homo is qui ſum fundamentum natura cum utilitas ab honeſtus ſejungo.

Socrates cum interrogo cur nullus ſupplicium conſtituo in is qui parens neco, reſpondeo ſui is nemo facio puto.
Antequam aggredior ad is qui a tu diſputo de tu ipſe dico quis ſentio.
Fio poſſum ut recte quis ſentio et is qui ſentio polite eloquor non poſſum.
Habeo a natura genus quidam acumen qui etiam ars limo.
Tu volo qui academia noſter paro quam primum mitto.

Digredior ab is qui propono permovendus animus cauſa ſæpe utilis ſum.
Non quis ego ſed quis orator poſſum diſputo.

Habeo certus via atque ratio qui omnis ille conatus inveſtigo et conſequor poſſum.
Video tu colligo omnis qui puto aliquis ſpes ego poſſum affero mutandus res.
Laudo incredibilis diligentia Pompeius.
Ego perſpicio et integritas et magnitudo animus tuus.

Ulciſcendus injuria facilis ratio ſum quam beneficium remunerandus.
Decorus in omnis factum et dictum in corpus denique motus et ſtatus cerno.
Nullus virtus alius merces labor periculumque deſidero præter hic laus et gloria.

In every ſubject, the general conſent of all nations is to be regarded as the law of nature.

In Greece itſelf, philoſophy had never been in ſo great repute, had it not flouriſhed by means of the diſputes and different opinions of the moſt learned men.

A love of pleaſure, and an attachment to virtue, cannot eaſily exiſt in the ſame perſon.

The meditation on future evils ſoftens their approach, when they appear coming long before.

He thinks it baniſhment to be where there is no place for virtue; that death is the end, not the puniſhment, of human nature.

For what name can imply greater affection and indulgence than that of a mother?

He acted contrary to the manners and cuſtoms of the ſtate.

Your remembrance of your father's friendſhip, and that affection which you have entertained for me from a boy, have given incredible joy.

Antiſthenes ſaid that the gods of the people are many, of nature, one.

A. Ligurius, a friend of Cæſar's, is dead, a worthy man, and a friend of mine.

This is mine and my brother's native country.

What can this man do when angry, if he might have it in his power; who, when he could be angry with no one, was the enemy of every good man?

I heard this from P. Vedius, a great knave, but yet an intimate of Pompey's.

I cannot blame that in you, which I approved of in myſelf, prætor and conſul.

Would Lepidus, a man adorned with every advantage of virtue and fortune, deſire amity with this fellow?

I expect that ſolitude which you dread, as a certain refuge, for I think that retirement is the beſt acquiſition for old age.

I reſcued this city, the habitation of you all, the bulwark of kings and foreign nations, the light of the world, the ſeat of the empire, by the puniſhment of five abandoned and mad perſons.

Could the ſtate itſelf tell you its preſent ſituation, you

Omnis autem in res conſentio omnis gens lex natura putandus ſum.
In ipſe Græcia philoſophia tantus in honor nunquam ſum niſi doctus contentio diſputatioque vigeo.

Cupiditas voluptas, et ſtudium virtus, non facilis in idem homo ſum poſſum.
Præmeditatio futurus malum lenio is adventus qui veniens longe ante videor.
Exilium ibi ſum puto ubi virtus non ſum locus, mors natura finis ſum non pœna.

Qui enim ſum ipſe nomen amans indulgenſque maternus?

Aliquis contra mos conſuetudoque civilis facio.

Commemoratio tuus paternus neceſſitudo benevolentiaque is qui erga ego a pueritia confero incredibilis ego lætitia affero.
Antiſthenes popularis Deus multus, naturalis unus ſum dico.
A. Ligurius Cæſar familiaris morior, bonus homo, et ego amicus.
Hic ſum meus et frater meus germanus patria.
Quis hic facio ſi poſſum iratus qui cum ſuccenſeo nemo poſſum omnis bonus ſum inimicus?

Hic ego ex P. Vedius magnus nebulo, ſed tamen Pompeius familiaris audio.
Non poſſum is in tu reprehendo qui in ego ipſe et prætor et conſul probo.
Cum hic pax volo M. Lepidus, vir ornatus et virtus et fortuna donum?
Tanquam portus aliquis expecto iſte qui tu timeo, ſolitudo, ſubſidium enim bellus exiſtimo ſum ſenectus otium.
Hic ego urbs ſedes omnis noſter arx rex ac natio exterus lumen gens domicilium imperium quinque homo amens ac perditus pœna redimo.

Si ipſe res-publica tu narro poſſum quis modus ſui habeo

could not know it better from her, than from your freed-man Phanias; the man is not only ſo diſcreet, but, as far as I have ſeen, ſo inquiſitive.

Pleaſure, the moſt engaging miſtreſs, turns aſide moſt minds from virtue; and when the torch of adverſity is moved towards men, too many are frightened beyond meaſure; life, death, riches, poverty, moſt violently affect all mankind.

My friend Cneus is in much better ſpirits at his arrival.

It is peculiar to a well-turned mind, both to rejoice at proſperity, and grieve at adverſity.

Let alone, I beg of you, thoſe things which we can neither inquire after nor hear without uneaſineſs, and rather aſk if he has any thing new; for Varro's muſe has been ſilent longer than uſual.

You have not conſidered what an affair it is to go through a public trial; to develope the whole life of another perſon, and preſent it not only to the underſtanding, but to the eye of the judges, and in the ſight of every one.

Though it is more deſirable to end our days without pain and without oppreſſion; yet it adds greater glory to our immortality, to be wiſhed for and wanted by our fellow-citizens, than never to have been injured.

Why is the ſenate ſurrounded with a circle of armed men? why do your body guards hear me with their ſwords? why are not the doors of the temple of Concord thrown open? You bring down people of all nations; the moſt barbarous Ithyreans, with their arrows, are in the Forum. He ſays that he does it for his own ſafety: is it not a thouſand times better to periſh, than not to be able to live in your own city without the protection of armed men? but truſt me that it is no protection; you ought to be guarded by the love and good will of your fellow-citizens.

He could not long bear the fatigue of the bar, becauſe he was of a weak conſtitution.

Who is of ſo abandoned a diſpoſition, who, when he ſees theſe things, can be ſilent, or paſs them over?

non facile ex is cognoſco poſſum, quam ex libertus tuus Phanias, ita ſum homo non modo prudens, verum, etiam qui video curioſus.

Voluptas blandus domina magnus pars animus a virtus detorqueo et dolor cum admoveo fax præter modus plerique exterreo vita mors divitiæ paupertas omnis homo vehementer permoveo.

Qui adventus Cnæus noſter multo animus plus habeo.

Proprius ſum animus bene conſtitutus et lætor bonus res et doleo contrarius.

Omitto iſte qui nec percunctor nec audio ſine moleſtia poſſum et quæro potius an quis ipſe novus fileo enim diutius muta Varro quam ſoleo.

In mens tu non venio quis negotium ſum cauſa publicus ſuſtineo vita alter totus explico atque etiam non modo in animus judex ſed etiam in oculus conſpectuſque omnis expono.

Etſi optabilis ſum curſus vita conficio ſine dolor et ſine injuria tamen ad immortalitas gloria plus affero deſideratus ſum a ſuus cives quam omnino nunquam violatus ſum.

Cur armatus corona ſenatus ſæpio? cur ego tuus ſatelles cum gladius audio? cur valva Concordia non pateo? homo omnis gena maxime barbarus Ithyræus cum ſagitta deduco in Forum præſidium ſuus cauſſa ſui facio dico nonne igitur millies pereo ſum melius quam in ſuus civitas ſine arma præſidium non poſſum vivo, ſed nullus ſum iſtui credo ego præſidium caritas et benevolentia civis ſæpio oportet ſum non arma.

Is labor forenſis diuturne *diutius* non fero quod corpus ſum infirmus.

Quis tam diſſolutus animus ſum qui hic cum video taceo ac negligo poſſum?

In that purſuit, Oſaces the Parthian general, a man of great authority, received a wound, and died there a few days after.

Such is his humanity, that it is difficult to ſay whether the enemy feared his valour more in the field, or loved his politeneſs more, after they were conquered.

Both your letters, and ſome good news, not indeed of the beſt authority, and the expectation of hearing from you, and your deſire, detains me as yet at Theſſalonica.

I am now in want of your advice, your affection, your fidelity; haſte then, every thing will be eaſy to me if I have you.

He denied that there was any occaſion for reaſon or argument, to ſhew why pleaſure ſhould be ſought for, and pain avoided; he thinks that is to be perceived, as that fire burns, ſnow is white, honey ſweet.

I want not any Greek maſter to repeat trite precepts to me, when he himſelf never ſaw the forum, or any court of juſtice.

I know indeed, Atticus, that this undertaking has often been requeſted of me, which I would not refuſe, if ſufficient and free leiſure might be allowed me; but the mind cannot undertake a buſineſs of ſuch conſequence, whilſt it is taken up with any other occupation or hindrance; for it is neceſſary that it ſhould be free both from care and buſineſs.

Why ſhould I ſay that learning is neceſſary? without which, although any one ſhould ſpeak well by the aſſiſtance of natural abilities, yet, as that muſt happen by chance, it is impoſſible that he could be always prepared.

I am not ſo mad, judges, nor ſo ignorant of, or unacquainted with, your ſentiments, as not to know what you think of Clodius's death.

What citizen is here ſo forgetful of your favours, ſo unmindful of his country, ſuch an enemy to his own honour, whom your general approbation will not inflame?

After the continuance of peace had aſſured to each one ſufficient leiſure, there was hardly any young man

Qui in fuga magnus authoritas Oſaces dux Parthus, vulnus accipio eoque intereo pauci poſt dies.

Humanitas jam tantus ſum ut difficilis dico ſum utram hoſtis magis virtus is pugans timeo an manſuetudo victus diligo.

Ego et tuus literæ et quidam bonus nuncius non bonus tamen auctor et expectatio veſter literæ et quod tu ita placeo adhuc Theſſalonica teneo.

Nunc ego et concilium opus ſum tuus et amor et fides quare advolo expeditus ego ſum omnis ſi tu habeo.

Nego opus ſum ratio neque diſputatio quamobrem voluptas expetendus fugiendus dolor ſum, ſentio hic puto ut caleo ignis nix ſum albus dulcis mei.

Nec ego opus ſum Græcus aliquis doctor qui ego pervulgatus præceptum decanto cum ipſe nunquam forum nunquam ullus judicium aſpicio.

Intelligo equidem a ego iſte labor jam diu poſtulo Atticus qui non recuſo, ſi ego ullus tribuo vacuus tempus et liber neque enim occupo opera, neque impedio animus res tantus ſuſpicio poſſum uterque opus ſum et cura vaco et negotium.

Quis dico opus ſum doctrina ſine qui etiam ſi quis bene dicor adjuvans natura tamen is quia fortuito fio ſemper paratus ſum non poſſum.

Nec tam ſum demens judex tamque veſter ſenſus ignarus atque expers ut neſcio quis de mors Clodius ſentio.

Quis ſum civis tam oblitus beneficium veſtet tam immemor patria tam inimicus dignatas ſuas qui non inflammo conſenſus veſter?

Poſtquam diuturnitas pax otium confirmo nemo fere

emulous of commendation, who did not think he ought to apply to the art of ſpeaking with his utmoſt endeavours.

Which of theſe opinions is true, ſome god may have determined; which is neareſt to the truth, is a great diſpute.

Exerciſe and temperance can preſerve ſome part of our former ſtrength, even in old age.

Though I in particular of all perſons, am leaſt qualified to conſole you, becauſe I have felt ſo much uneaſineſs from your grief, that I myſelf want conſolation; yet as my concern is far inferior to yours, in the bitterneſs of the higheſt affliction, I conſidered it as incumbent on our friendſhip, and my regard for you, not to continue ſilent in your preſent trouble, but to offer ſuch conſiderations as may alleviate, if not ſubdue, your anguiſh.

That year was his firſt after going out of office.

Death ſeems to me an evil. To thoſe who are dead, or to thoſe who are yet to die? To both.

Do you allow this, Pomponius, that all nature is governed by the might, the reaſon, the power, the intelligence, the influence (or if there is any other word by which I can more plainly expreſs my meaning) of the immortal gods? I do indeed allow it, if you require it.

Nothing is more excellent than the government of the univerſe; therefore the univerſe is governed by the wiſdom of the gods.

None of your many virtues is more pleaſing, or more aſtoniſhing, than your compaſſion.

But ſhould you go into Britain alſo, truly there will be no one in that great iſland more ſkilful than yourſelf.

There is nothing more hateful than diſgrace; nothing more ſhameful than ſlavery. We were born to honour and liberty; let us preſerve theſe, or die with dignity.

I wiſh for theſe two things only; one, that at my death I may leave the Roman people free; the immortal gods can grant me nothing greater than this: the other, that, according as each man deſerves of the *ſtate, ſo* he may ſucceed.

laus cupidus adoleſcens non ſui ad dico ſtudium omnis enitor puto.

Hic ſententia qui verus ſum deus aliquis video qui verum ſimilis magnus quæſtio ſum.

Poſſum exercitatio et temperantia in ſenectus etiam aliquis conſervo priſtinis robur.

Etſi unus ex omnis minime ſum ad tu conſolandus accommodatus, quod tantus ex tuus moleſtia capio dolor, ut conſolatio ipſe egeo tamen cum longius a ſummus luctus a cerbitas meus abſum dolor quam tuus, ſtatuo noſter neceſſitas ſum meus que in tu benevolentia non taceo tantus in tuus mæror tamdiu, ſed adhibeo aliquis modicus conſolatio qui levo dolor tuus poſſum ſi minus ſano poſſum.

Qui annus is primus ab bonus perfunctio ſum.

Malum ego video ſum mors is ne qui mortuus ſum vel qui morior ſum uterque.

Do ne igitur hic ego Pomponius deus immortalis vis ratio poteſtas mens numen ſive qui ſum alius verbum qui plena ſignifico qui volo natura omnis rego do ſane ſi poſtulo.

Nihil ſum præclarus mundus adminiſtratio deus igitur conſilium adminiſtratio mundus.

Nullus de virtus tuus plurimus nec gratus nec admirabilis miſericordia ſum.

Quod ſi in Britannia quoque proficiſcor profecto nemo in ille tantus inſula peritus tu ſum.

Nihil ſum deteſtabilis dedecus nihil fœdus ſervitus ad decus et ad libertas natus aut hic teneo aut cum dignitas morior.

Duo modo hic opto unus ut morior populus Romanus liber relinquo hic ego magnus a dii immortalis do nihil poſſum alter ut ita quiſque evenio ut de res-publica quiſque bene mereor.

There is nothing more amiable than virtue; nothing that will more engage the affections of mankind: for inſtance, when we, in ſome degree, love thoſe whom we have never ſeen, on account of their virtue and integrity.

They ſeem to give good advice, who admoniſh us, that the more exalted we are, the more humble we ſhould behave.

A certain ardency for glory, unuſual to young men, abſorbed him.

Good health is more pleaſing to thoſe who have recovered from a dangerous illneſs, than to thoſe who have never been ſick.

The ſame labours are not equally painful to the ſoldier and the commander, becauſe honour itſelf lightens the commander's labour.

Nothing certainly can be better for a man, than to be free from all pain and trouble, and to enjoy the greateſt pleaſure both of mind and body.

Let us meditate upon death, and detach ourſelves from our bodies; that is, let us accuſtom ourſelves to die; this will be like that celeſtial life, even while we ſhall be in this world.

It has been agreed upon in general amongſt all men, that the object upon which prudence ſhould be employed, and which it would wiſh to obtain, ought to be fitted and accommodated to our nature, and ſuch as by itſelf ſhould invite and entice the inclination.

Let us be of that diſpoſition, which reaſon and truth preſcribes, to think that we ſhould avoid nothing in life but guilt, and whilſt we can be free from that, let us bear all human events with patience and moderation; for when every thing elſe is loſt, virtue ſeems able to ſupport itſelf.

As you are of ſuch weight, Cato, you ought not to catch at ſcandal from the ſtreet, or ſome abuſive diſcourſe of individuals; nor ſhould you raſhly call the conſul of the Roman people a dancer.

They heard of him before, but now they ſee him amongſt them, bleſt with ſuch temperance, mildneſs, and humanity, that they ſeem to be moſt happy with whom *he ſpends* moſt time.

Nihil ſum enim amabilis virtus nihil qui magis allicio homo ad diligo quippe cum propter virtus et probitas is etiam qui nunquam video quidam nos diligo.

Recte præcipio videor qui moneo ut quantus ſuperior ſum tantus ego gero ſubmiſſe.

Hic quoque abſorbeo æſtus quidam inſolitus adoleſcens gloria.

Bonus valetudo jucundus ſum is qui e gravis morbus recreo quam qui nunquam æger corpus ſum.

Idem labor non ſum æque gravis imperator et miles quod ipſe honor labor levis facio imperator.

Nihil certe homo poſſum bonus ſum quam vaco omnis dolor et moleſtia perfruorque magnus et animus et corpus voluptas.

Mors commentor disjungo que ego a corpus is ſum conſuefco morior hic et dum ſum in terra ſum ille cæleſtis vita ſimilis.

Conſto autem fere inter omnis is in qui prudentia verſor et qui aſſequor volo aptus et accommodatus natura ſum oportet, et talis ut ipſe per ſui invito et allicio appetitus animi.

Sum is mens qui ratio et veritas preſcribo ut nihil in vita ego præſtandus præter culpa puto iſque cum careo omnis humanus placate et moderate fero perditus enim res omnis ipſe Virtus ſi ſuſtento poſſum videor.

Cum iſte ſum authoritas non debeo Cato arripio maledictum ex trivium aut ex ſcurra aliquis convicium neque temere conſul populus Romanus ſaltator voco.

Hic audio antea nunc præſens video tantus temperantia tantus manſuetudo tantus humanitas ut is beatus ſum video apud qui ille diuturne commoror.

Such was the virtue and wiſdom of our anceſtors, that in framing their laws they propoſed to themſelves nothing elſe but the ſafety and advantage of the commonwealth.

Seem we indeed all then of ſo mean a diſpoſition, who are engaged in public affairs, and the dangers of this life, as to ſuppoſe, that when, even to the end, we have led a life of no eaſe, no quiet, every thing dies with us? or when many of the greateſt men have been careful to leave ſtatues and pictures, not the images of their minds, but their bodies, ought not we much rather to deſire to leave the effigy of our wiſdom and virtue, finiſhed and poliſhed by the greateſt genius?

Dioniſius himſelf ſhowed how happy he was, for when Damocles one of his flatterers was in a ſpeech celebrating his power, his wealth, the extent of his dominions, the magnificence of his palaces; and affirmed that no one was ever happier—Damocles, ſays he, ſince this life appears ſo agreeable to you, would you wiſh to experience it, and put yourſelf in my ſituation? When he ſaid he ſhould like it, he ordered the man to be placed upon a golden couch, with a very handſome mattreſs, and a woven counterpane, painted with the moſt elegant figures; he ſet out ſeveral ſide-boards with ſilver and gold emboſſed plate, and ordered boys of moſt exquiſite beauty to be ſelected to wait at table, and with the utmoſt attention to obſerve his looks; perfumes and garlands were added, gums were burnt, and the entertainment loaded with the choiceſt dainties. Damocles thought himſelf very fortunate; but in the midſt of this apparatus, he ordered a glittering ſword to be ſuſpended from the ceiling by a ſingle horſe-hair, that it might hang upon the neck of this happy man; he could then no longer look upon his beautiful attendants, nor the plate crouded with the workman's art, nor could he reach out his hand to the table, and even the garland dropt from his head; at laſt he entreated the tyrant to permit him to retire, for he did not chooſe to be a happy man any longer. Don't you think that Dioniſius proved that no one could be happy who is in terror?

Is enim virtus et ſapientia majores noſter ſum ut in lex ſcribendus niſi ſalus atque utilitas res-publica ſui alius nihil propono.

An veto tam parvus animus videor ſum omnis, qui in res-publica atque in hic vita periculum labor que verſor, ut cum uſque ad extremus ſpatium nullus tranquillus atque otioſus ſpiritus duco, ego cum ſimul moriturus omnis arbitror an cum ſtatua et imago non animus ſimulachrum ſed corpus ſtudioſe multus ſummus homo relinquo conſilium relinquo ac virtus noſter effigies non multo malo debeo ſummus ingenium expreſſus et politus?

Dioniſius ipſe indico quam ſum beatus cum quidam ex is aſſentator Damocles commemoro in ſermo copia is opis, majeſtas, dominatus magnificentia ædes regius nego que unquam beatus quiſque ſum volo ne igitur inquam. O Damocles quoniam hic tu vita delecto ipſe idem deguſto et fortuna experior, meus, cum ſui ille cupio dico collocor jubeo homo in aureus lectus, ſtratum pulcher textilis ſtragulum magnificus opus pictus abacuſque complures, orno argentum aurumque cælatus tum ad menſa, eximius forma puer delectus jubeo conſiſto iſque ad nutus ille intuens diligenter miniſtro adſum unguentum corona incendeo odor menſa conquiſitus epulæ exſtruo fortunatus ſui Damocles videor in hic medius apparatus fulgens gladius e lacunar ſeta equirius appenſus demitto jubeo ut impendeo ille beatus cervix itaque, nec pulcher ille administrator aſpicio, nec plenus ars argentum, nec manus porrigo in menſa jam ipſe deffluo corona denique exora tyrannus, ut abeo libet quod jam beatus nolo ſum ſatis, ne videor declaro Dioniſius nihil ſum is beatus qui ſemper aliquis terror impendeo?

In this particular your condition is better than ours, that you dare write what you complain of: we cannot truly do that in ſafety, and this not through any fault of the conqueror, for nothing can be more moderate than he is; but of the conqueſt, which is always inſolent in civil wars.

If there is any thing in nature which the mind of man, which human reaſon, which human ſtrength, which human power, could not produce, certainly the being who produces that, is ſuperior to man; but the heavenly bodies, and all thoſe things whoſe arrangement is perpetual, could not be framed by man; there is therefore ſomething which, ſuperior to man, produces them, and what can I better call that, than God?

Of all the employments by which any profit is made, there is nothing better than agriculture, nothing more advantageous, nothing more pleaſing, nothing more worthy of a man who is free.

When God has given you a ſoul, than which nothing is more excellent, more divine, will you ſo degrade, ſo humble yourſelf, as to think there is no difference between you and one of the brutes?

It is diſpleaſing to a delicate man to aſk any thing of conſequence from one whom he may think he has obliged, leſt he ſhould ſeem rather to demand than requeſt for what he aſks—and conſider it as a payment, rather than a favour.

Conſcript fathers, I will ſo behave myſelf in this office, that I may have it in my power to check a tribune of the people, if he takes offence at government; to deſpiſe him, if he takes offence at me.

It is of the greateſt conſequence in friendſhip for the ſuperior to be upon an equality with the inferior, as Scipio was; he never aſſumed any ſuperiority over Rupilius or Mummius, or any friend of an inferior rank.

It is right to be firſt of all a good man yourſelf, and then to ſeek out for one that is like you.

He who could perceive by his mind the revolutions, and all the motions, of the ſtars, ſhews that his mind was *like his* who made them in heaven.

Hic ipſe bonus ſum tuus quam noſter conditio quod tu quis doleo ſcribo audeo ego ne is quidem tuto poſſum nec is victor vitium qui nihil moderatus, ſed ipſe victoria qui civilis bellum ſemper ſum inſolens.

Si ſum aliquis in res natura qui homo mens qui ratio, qui vis qui poteſtas humanus efficio non poſſum ſum certe is qui ille efficio homo bonus atqui res cæleſtis omniſque is qui ſum ordo ſempiternus ab homo confício non poſſum ſum igitur is qui ille confício homo bonus is autem quis potius dico quam Deus?

Omnis res ex qui aliquis exquiro nihil ſum agricultura bonus nihil uber nihil dulcis nihil homo liber dignus.

Tu cum tu Deus do animus qui nihil ſum præſtans bene divinus ſic tu ipſe abjicio atque proſterno ut nihil inteſtu et quadrupes aliquis puto interſum.

Gravis ſum homo pudens peto aliquis magnus is de qui ſui bene meritus puto ne is qui peto, exigo magis quam rogo, et in merces potius quam beneficium locus numero videor.

Sic ego in hic magiſtratus gero P. C. ut poſſum tribunus plebs res-publica iratus coerceo ego iratus contemno.

Magnus ſum in amicitia ſuperior par ſum inferior qualis ſum Scipio nunquam ſui ille Rupilius nunquam Mummius antepono nunquam inferior ordo amicus.

Par ſum autem primum ipſe ſum vir bonus tam alter ſimilis ſui quæro.

Stella converſio omnis que motus qui animus video, is doceo ſimilis animus ſuus is ſum qui is fabricatus in cœlum ſum.

You have crept into honours by the miſtake of mankind, by the recommendation of ſmoke-dried ſtatues, which you are like in nothing but in complexion.

There are certain animals in whom there is ſomething like virtue; as in lions, in dogs, in horſes.

There is a certain cultivation and perfection in thoſe things which the earth produces, not diſſimilar to living creatures: thus we ſay that a vine lives and dies; that a tree is young or old, flouriſhes or decays.

Every virtue has its proper employment: Fortitude is ſeen in *ſupporting* pain and danger; temperance in neglecting pleaſure; prudence in ſelecting between good and bad; juſtice in rendering to every one his own.

They think this not inconſiſtent with the majeſty of the gods, namely, that they ſhould examine into the cauſes of all things, that they may ſee what will be beneficial to every one.

This article is peculiar to Cæſar alone.

Other nations can endure ſlavery, but liberty is eſſential to the Roman people.

The whole univerſe is to be conſidered as one city, common to gods and men.

The heavenly mind is kept down from its moſt lofty habitation, and as it were immerſed in the earth, which is a place contrary to its divine nature and eternity.

Since things are now reduced to this dilemma, whether he ſhall be puniſhed by the ſtate, or we ſhall be ſlaves, let us, O conſcript fathers, by the immortal Gods, at length aſſume our native courage and virtue, that we may recover that liberty which is peculiar to the Roman people and name, or prefer death to ſlavery.

In this I am more miſerable than you who are moſt miſerable, that the calamity is common to us both, but the fault entirely my own.

As this argument is common to other philoſophers alſo, I will omit it at preſent. I rather chooſe to proceed to thoſe which are properly yours.

That opinion, conſcript fathers, is inconſiſtent with the dignity of the conſuls, inconſiſtent with the gravity of the times.

Obrepo ad honor error homo commendatio famoſus imago qui ſimilis habeo nihil præter color.

Sum beſtia quidam in qui inſum aliquis ſimilis virtus ut in leo ut in canis ut in equus.
Is etiam res qui terra gigno educatio quidam et perfectio ſum non diſſimilis animans itaque et vivo vitis et morior dico arborque et novellus et vetulus et vigeo feneſco.
Proprius, quiſque virtus munus ſum ut fortitudo in labor periculumque cerno temperantia in præter mittendus voluptas prudentia in delectus bonus et malus juſtitia in ſuus quiſque tribuendus.

Nego enim is ſum alienus, majeſtas deus ſcilicet cauſa omnis introſpicio ut video quis qui conduco.

Hic res unus ſum proprius Cæſar.
Alius natio ſervitus patior poſſum populus Romanus proprius ſum libertas.
Univerſus hic mundus unus civitas communis Deus atque homo exiſtimandus ſum.
Sum animus cæleſtis ex altus domicilium depreſſus et quaſi demerſus in terra locus divinus natura et æternitas contrarius.
Quoniam res in is diſcrimen adduco utrum ille pœna reſpublica luo, an nos ſervio aliquando per Deus immortalis P. C. patrius animus virtuſque capio, ut aut libertas proprius Romanus genus et nomen recupero aut mors ſervitus antepono.

Ego hic miſer ſum quam tu qui ſum miſer quod ipſe calamitas communis ſum uterque noſter ſed culpa meus proprius ſum.
Quia communis ſum hoc argumentum alius etiam philoſophus omitto hic tempus ad veſter proprius venio malo.
Ille P. C. alienus conſul dignitas alienus tempus gravitas ſententia ſum.

What ſhould a man do who was born to virtue, glory, dignity, when the power of wicked men was ſtrengthened, and the laws and the courts were deſtroyed?

But what men will enjoy the land? In the firſt place, truly, the bold, ready for violence, prepared for ſedition.

Will a man, born to glory, have any part of his mind ſo effeminate, as not to ſtrengthen it by meditation and reaſon?

Although he was a friend to truth, yet he ſeemed by nature not ſo prone to compaſſion, as inclined to ſeverity.

My contemporary, Pompey, a man born to every thing great, would have acquired a higher character as a ſpeaker, had not the deſire of greater glory drawn him off to military honours.

When we have begun to look round us, and perceive what we may be, and wherein we differ from other animals, then we begin to purſue thoſe things to which we were born.

Who ever believes that what is liable to deſtruction and accident will continue firm, and fixed in its power?

Whenever we are free from our neceſſary buſineſs and cares, then we deſire to hear, to ſee, and to learn ſomething.

Menander came to me the day after I expected him, ſo that I had a night full of anxiety and uneaſineſs.

Who is there that does not at firſt lament the death of her relations? on this account, becauſe ſhe thinks they are deprived of the common benefits of life.

Thence I went to Amanus, which divides Syria from Cilicia by a water-courſe, which mountain was full of our hereditary enemies.

If thoſe things which are completed by nature, are more perfect than thoſe things which are completed by art, and art does nothing without reaſon, nature truly cannot be conſidered as void of reaſon.

He even repeated the letters which he ſays I ſent him; a man void of humanity, and ignorant of common life; for who, that underſtood even the leaſt of good manners, would ever, in conſequence of any quarrel

Quis ago vir ad virtus dignitas gloria natus vis ſceleratus homo corroboratus lex judicium que ſublatus.

At qui homo ager poſſideo primo quidem acer ad vis promptus, ad ſeditio paratus.

Vir naſcor ad gloria ullus pars animus tam mollis habeo quam non meditatio et ratio corroboro.

Tametſi veritas ſum amicus tamen natura non tam propenſus ad miſericordia quam inclinatus ad ſeveritas videor.

Meus æqualis Pompeius vir ad omnis ſummus natus magnus dico gloria habeo niſi is magnus gloria cupiditas ad bellicus laus abſtraho.

Cum deſpicio cœpi et ſentio quis ſum et quis ab animans cæter differo tum is ſequor incipio ad qui naſcor.

Quis confido ſemper ſui ille ſtabilis et firmus permanſurus ſum qui fragilis et caducus ſum.

Cum ſum neceſſarius negotium curaque vacuus tum aveo aliquis video audio ac diſco.

Menandrus poſtridie ad ego venio quum expecto itaque habeo nox plenus timor ac miſeria.

Quis ſum qui ſuus mors primum non eo lugeo quod is orbatus vita commodum arbitror.

Inde ad Amanus contendo qui Syria a Cilicia aqua divortium divido qui mons ſum hoſtis plenus ſempiternus.

Si bonus ſum is qui natura quam ille qui ars perficio nec ars efficio quiſquam ſine ratio ne natura quidem ratio expers ſum habendus.

Etiam literæ qui ego ſui mitto dico recito homo et humanitas expers et vita communis ignarus quis enim unquam paullulum moda bonus conſuetudo noſco literæ ad ſui ab amicus miſſus offenſio aliquis inter-

ariſing, produce and repeat in public the letters which his friend ſent him?

Indeed even the air itſelf, which is extremely cold, is very far from being without heat.

Italy was the fall of Græcian arts and Græcian learning.

If every part of the univerſe is governed by Providence, it neceſſarily follows that the whole is ſo: and in this government there is nothing that can be found fault with, ſince, from every kind of being that exiſts, the beſt ſyſtem poſſible has been produced: let any one then ſhew how it could have been better. But no one will ever ſhew this; for, ſhould a man wiſh to alter any part of it, he would either render it worſe, or attempt what is impoſſible. If then every part of the univerſe is ſo conſtituted that it could not be more adapted to the purpoſe for which it was intended, nor more beautiful in its appearance, let us conſider whether theſe things have happened by chance, or whether they are in a ſituation in which they could not have been fixed but by the regulation of divine wiſdom and providence; for if the productions of nature are more perfect than thoſe of art, and art can do nothing without intelligence, it follows that nature itſelf can never be ſupported without it: for how is this conſiſtent? When you ſee a ſtatue, or a picture, you recognize it to be the work of art; or when you ſee the courſe of a veſſel at a diſtance, you heſitate not to conclude that it is moved by ſome principle, and ſome ſkill; or when you look upon a time-piece, you know that the hours are marked out by rule, and not by accident; and yet you ſuppoſe that the univerſe itſelf which contains every art, and every artificer, and all things elſe, is without reaſon and deſign. Should any one alſo carry that orrery into Scythia, or Britain, which our friend Poſſidonius made, the revolutions of which produce the ſame motions in the ſun, moon, and the five planets, which are produced in the heavens every day and night; who in theſe barbarous countries would doubt whether this orrery was the work of intelligence? And yet theſe perſons make it a matter of

poſitus in medius profero palamque recito.

Ipſe vero aer qui natura ſum maxime frigidus minime ſum expers calor.
Sum Italia tum plenus Græcus ars ac diſciplina.

Si mundus pars natura adminiſtror neceſſe ſum mundus ipſe natura adminiſtror, qui quidem adminiſtratio nihil habeo in ſui qui reprehendor poſſum ex is enim natura, qui ſum qui efficior poſſum optimus efficior doceo ergo aliquis poſſum melior, ſed nemo unquam doceo, et ſi quis corrigo aliquis volo aut deterior facio aut is qui fio non poſſum deſidero quod ſi omnis mundus pars ita conſtituor, ut neque ad uſus melior poſſum ſum, neque ad ſpecies pulchrior video utrum is fortuitus ſum an ſtatus qui cohæreo nullus modus poſſum niſi ſenſus moderans divinus que providentia, ſi ergo melior ſum is qui natura, quam ille qui ars perficior nec ars efficio quis que ſine ratio ne natura quidem ratio expers, ſum habendus qui igitur convenio ſignum aut tabula pictus cum aſpicio ſcio adhibitus ſum ars cumque procul curſus navigium video, non dubitoquin cum is ratio atque ars moveor aut cum ſolarium contemplor intelligo declaror hora ars non caſus mundus autem, qui et hic ipſe ars et is artifex et cunctus complector conſilium et ratio ſum expers, puto quod ſi in Scythia aut in Britannia ſphæra aliquis fero hic qui nuper familiaris noſter efficio Poſidonius qui ſingulus converſio idem effeio in ſola et in luna, et in quinque ſtella errans qui efficior in cœlum ſingulus dies et nox quis in ille barbaries dubito quin is ſphæra perficior ratio hic autem dubito de mundus ex qui et orior et fio omnis caſus ne ipſe ſum effectus aut neceſſitas aliquis an ratio an mens divinus et Antimedes arbitror plus valeo in imitandus ſphæra converico quam natura in efficiendus.

doubt whether the univerſe, which is the origin and cauſe of every thing, is produced by chance or neceſſity, or reaſon and the divine mind, and can think that Antimedes ſhewed greater abilities in imitating the motions of the heavenly bodies, than nature in framing them.

Nothing little, or common, or vulgar, ſeems by any means worthy of admiration and praiſe.

As folly, although it has acquired what it deſired, never thinks it has obtained enough, ſo wiſdom is always contented with what is at hand.

I think that the knowledge of futurity would by no means be uſeful to us; for what would have been Priam's life, if he had known from his youth what things he ſhould have ſuffered in his old age?

Your ſincere affection ſhews itſelf in every part of that letter which I received from you laſt; an affection indeed which I was well acquainted with, but yet *the aſſurance of it was* very agreeable and very acceptable; I would ſay pleaſant, had I not forever loſt the uſe of that word, not only for that reaſon which you ſuſpect, and for which, though in the tendereſt manner, you in fact ſeverely blame me, but alſo becauſe there are no remedies at hand which ought to heal ſo grievous a wound: for what ſhall I do? ſhall I take refuge in my friends? Where, alas! are they? We had once indeed many, in a manner, that were common to us both, ſome of whom are dead, others, I know not how, grown hard-hearted. I might indeed live with you, and I greatly wiſh it; our time of life, our affection, our habits, our ſtudies, are the ſame: what obſtacle, then, what circumſtance, prevents our union?

He is weak, from the infirmity of his head.

No action of theirs can be uſeful, while it is diſtained with ſo many crimes.

A few perſons, and indeed a very few, eminent for their honour and dignity, can either eaſily corrupt or correct the morals of the ſtate.

Philoſophy is content with few judges, avoiding the multitude on purpoſe.

Neque res parvus, neque illitatus, neque vulgaris admiratio aut omnino laus dignus videor ſoleo.
Ut ſtultitia etſi adipiſcor qui concupiſco nunquam ſui tamen ſatis conſequor puto ſic ſapientia ſemper is contentus ſum qui adſum.
Ego ne utilis arbitror ſum ego futurus res ſcientia qui enim vita Priamus ſum ſi ab adoleſcentia ſcio qui eventus ſenectus ſum habiturus.

Omnis amor tuus ex omnis pars ſui oſtendo in is literæ qui a tu proxime accipio, non ille quidem ego ignotus ſed tamen gratus et optatus dico jucundus niſi is verbum in omnis tempus perdo neque ob is unus cauſa qui tu ſuſpicor et in qui ego leniſſimus et amantiſſimus verbum utens res graviter accuſo ſed quod ille tantus vulnus qui remedium ſum debeo is nullus ſum quis enim ad amicus ne confugio quam multus ſum habeo enim fere communis, qui alius occido alius neſcio quis pactum obdurio tu cum vivo poſſum equidem, et maxime volo vetuſtas amor conſuetudo ſtudium pars qui vinculum, qui res deſum noſter conjunctio.

Debilis infirmus caput.
Nullus is factum poſſum utilis ſum cum ſum tot vitium inquinatus.
Pauci atque admodum pauci honor et gloria amplifico vel corrumpo mos civitas vel corrigo poſſum.

Philoſophia pauci contentus judex multitudo conſulto fugio.

There is nothing more laudable, nothing more worthy a great and illuſtrious perſon, than mildneſs and clemency.

The Campanians are always proud of the goodneſs of their ſoil and produce, the extent, the wholeſomeneſs, the plan, the beauty, of their city.

Servius, as I wrote to you before, when he arrived on the nones of May, came to me the day after: Not to detain you too long, I never ſaw a man more confuſed through fear.

The poets introduce the gods inflamed with anger, and raging with luſt.

He was always of a weak, and indeed bad, habit of body.

As men ill of ſome dangerous diſtemper, and toſſing with a burning fever, if they drink cold water, at firſt ſeem to be relieved, but afterwards are much more grievouſly and vehemently afflicted, ſo this diſeaſe which is in the ſtate, being relieved with his puniſhment, will grow very far worſe, if the reſt are permitted to live.

When Epaminondas had conquered the Lacedæmonians at Mantinea, and at the ſame time ſaw himſelf dying with a mortal wound, as ſoon as he perceived it, he inquired if his ſhield was ſafe: when his weeping friends replied that it was, he aſked if the enemy was routed: when he heard that this alſo was as he wiſhed, he ordered the ſpear to be drawn out that had pierced him: thus, with a profuſion of blood, he died in the midſt of happineſs and victory.

You can perceive, from the letters of Brutus, his excellent diſpoſition, worthy both himſelf and his anceſtors.

I have admitted Numertius with great pleaſure into my friendſhip, and know the man to be ſteady, prudent, and worthy of your recommendation.

Relying upon your politeneſs, I will give you that advice which ſhall ſeem to me the beſt, upon that affair you mentioned to me.

But indeed we both accuſe, and hold thoſe worthy of the higheſt contempt, who, being ſoftened and corrupted

Nihil laudabilis nihil magnus et præclarus vir dignus placabilitas atque clementia.

Campanus ſemper ſuperbus bonitas ager et fructus magnitudo urbs ſalubritas deſcriptio pulchritudo.

Servius ut antea ſcribo cum venio nonæ Maius poſtridie ad ego venio ne diuturne tu teneo nunquam video homo perturbatus metus.

Poeta et ira inflammo et libido furens induco Deus.

Is ſemper infirmus atque etiam æger valetudo ſum.

Ut homo æger morbus gravis cum æſtus febriſque jacto ſi aqua gelidus bibo primo relevo videor deinde multo gravis vehementerque afflicto ſic hic morbus qui ſum in res publica relevatus iſte pœna vivus reliquus ingraveſco.

Epaminondas cum vinco Lacedæmonius apud Mantinea ſimulque ipſe gravis vulnus exanimo ſui video ut primum deſpicio quæro ſalvus ne ſum clipeus, cum ſalvus ſum flens ſuus reſpondeo rogo ſum ne fuſus hoſtis eumque is quoque ut cupio audio evello jubeo is qui ſum transfixus haſta ita multus ſanguis profuſus in lætitia ut in victoria ſum mortuus.

Animus is egregius dignuſque et ipſe et majores is ex Brutus literæ perſpicio poſſum.

Numerius libenter accipio in amicitia et homo gravis et prudens et dignus tuus commendatio cognoſco.

Fretus tuus humanitas qui verus ego videor de is qui ad ego ſcribo tu conſilium do.

At vero is et accuſo et juſtus odium dignus duco qui blanditiæ præſens voluptas delinitus atque corruptus

by the blandiſhments of pleaſure, blinded by their paſſions, do not foreſee the pain, the trouble, they are to meet with.

As ſenſible old men are pleaſed with young perſons who are bleſt with a happy diſpoſition, ſo theſe are happy in the advice of their ſeniors, by which they are trained to the ſtudy of virtue.

Relying on your fidelity and wiſdom, I have taken up a greater burthen than I am able to ſupport.

L. Suetius, a wiſe man, bleſt with every accompliſhment, being ſworn, declared before you, that many Roman citizens were by violence moſt cruelly put to death by his command.

If neceſſary, I myſelf will mention, with reſerve, in what manner I became worthy of your higheſt honours, and your favourable opinion.

Do we not think that many deſerve ſome cenſure, who ſeem by any motion or poſition to deſpiſe the law and the cuſtom of nature?

Lucullus, bleſt with ſuch a genius, added alſo that practice which Themiſtocles deſpiſed.

When we ſee thoſe places which we have heard, men worthy of remembrance have frequented, we are more affected than either when we hear of their actions, or read their works.

Indeed I have always uſed my utmoſt endeavours, in the firſt place, that I might be worthy of honour; in the ſecond, that I might be thought ſo; my third object has been, what with moſt men is the firſt; the honour itſelf.

Xerxes, enjoying to the full every advantage, and every gift of fortune, not content with his horſe, his foot, the number of his ſhips, and the infinite weight of his gold, propoſed a reward to him who ſhould invent a new pleaſure.

He was a wiſe man, and poſſeſſed of the ſame authority and power as you are.

Your mind was never content with the narrow path which nature has given us to live in; it ever burnt with a love of immortality; nor is this to be called your life, which is bounded by your mortal part and

qui dolor qui moleſtia excepturus ſum occeatus cupido non provideo.

Ut adoleſcens bonus indoles præditus ſapiens ſenex delector, ſic adoleſcens ſenex præceptum gaudeo qui advertus ſtudium duco.

Fides que ſapientia veſter fretus plus onus tollo quam fero ego poſſum intelligo.

L. Suetius homo omnis ornamentum præditus juratus apud tu dico multus civis Romanus iſte imperium crudeliter per vis mors ſum magistratus.

Quare dignus veſter ſummus honor ſingulariſque judicium ſum, ipſe modice dico ſi neceſſe ſum.

Non ne odium dignus multus puto qui quidam motus aut ſtatus videor natura lex et modus contemno.

Talis ingenium præditus Lucullus adjungo etiam qui Themiſtocles ſperno diſciplina.

Cum is locus video in qui memoria dignus vir accipio multum ſum verſatus magis moveo quam ſi quando is ipſe aut factum audio aut ſcriptus aliquis lego.

Equidem primum ut honor dignus ſum maxime ſemper laboro ſecundo ut exiſtimo tertium ego ſum qui pleriſque primus ſum ipſe honor.

Xerxes refertus omnis præmium donumque fortuna non equitatus non pedeſtris copiæ non navis multitudo non infinitus pondus aurum contentus præmium propono qui novus invenio voluptas.

Homo ſapiens ſum et iſte authoritas et poteſtas præditus qui tu ſum.

Tuus iſte animus nunquam hic anguſtiæ qui natura ego ad vivo do contentus ſum, ſemper immortalitas amor flagrans nec vero hic tuus vita dicendus ſum qui corpus et ſpiritus contineo ille ille inquam vita ſum tuus

your breath; that, that I ſay, Cæſar, is your life, which will live in the memory of the lateſt ages, which poſterity will foſter, which eternity itſelf will ever protect.

The man who knows himſelf, will believe he has within him ſomething divine, and will always both think and act in a manner worthy of ſo great a gift of the gods; and when he looks into and thoroughly examines himſelf, he will perceive with what abilities nature has furniſhed him to come into life, and what means are in his poſſeſſion to obtain and procure wiſdom.

He ſays that that man alone in this ſtate is worthy of this command.

He ſeemed to be ſerious without arrogance, and diffident without indolence.

You ought to love me, not my fortune, if we are to be true friends.

This city was formerly ſo ſtrong and powerful, that it could ſupport the negligence of the ſenate, or even the injuries of its citizens; now it cannot.

Thoſe who deſire the valuable applauſe of good men, which alone can be called true glory, ought to endeavour after eaſe and pleaſure for others, not for themſelves.

No one deſpiſes, or hates, or avoids, pleaſure itſelf, becauſe it is pleaſure, but becauſe great pains attend thoſe who cannot follow pleaſure with reaſon.

In children, as in a glaſs, nature is reflected. How earneſt are their diſputes with each other! how are they tranſported with joy, when they are victorious! how are they aſhamed to be conquered! how unwilling are they to be blamed! how eager are they to be praiſed! what pains will they not take to be at the head of their equals! how well they remember thoſe who uſe them kindly! how deſirous are they of returning a favour! and theſe feelings appear the ſtrongeſt in thoſe of the beſt diſpoſitions.

The power of conſcience is great.

He indeed is a friend, who is as another ſelf.

The whole ſubjects ſeem in a manner to have been diſcuſſed.

Cæſar qui vigeo memoria ſeculum omnis qui poſteritas aleo qui ipſe æternitas ſemper tueor.

Qui ſui ipſe noſco aliquis ſui habeo ſentio divinus tantuſque manus deus ſemper dignus aliquis et facio et ſentio et cum ſui ipſe perſpicio totuſque tento intelligo quemadmodum a natura ſubornatus in vita venio quantuſque inſtrumentum habeo ad obtinendum adipiſcendumque ſapientia.

Hic unus ſum in hic civitas dignum hic imperium dicit.
Sine arrogantia gravis ſum videor et ſine ſegnities verecundus.
Ego ipſe amo oportet non meus ſi verus amicus ſum.

Sum quondam ita firmus hic civitas et valens ut negligentia ſenatus vel etiam injuria civis fero poſſum jam non poſſum.
Qui bonus fama bonus qui ſolus vere gloria nominor poſſum expeto alius otium quæro debeo et voluptas non ſui.

Nemo ipſe voluptas quia voluptas ſum aſpernor aut odi aut fugio ſed quia conſequor magnus dolor is qui ratio voluptas ſequor neſcio.
In puer ut in ſpeculum natura cerno quantus ſtudium decertans ſum ut ille effero lætitia cum vinco ut pudet victus ut ſui accuſo nolo quam cupio laudo qui ille labor non perfeto ut equalis princeps ſum qui memoria ſum in hic bene in merens qui referendus gratia cupiditas atque is in optimus quiſque indoles maxime atque puret.

Magnus vis ſum conſcientia.
Is ſum amicus quidem qui tanquam alter idem.
Totus fere quæſtio tracto video.

Cluentius, the father of this perſon, was generally conſidered as the principal man, not only of the city to which he belonged, but alſo of the neighbouring country, for his virtue, reputation, and rank.

While Archimedes attentively drew ſome figures on the duſt, he did not perceive that his country was taken.

Let war be ſo entered upon that nothing elſe but peace may ſeem to be ſought for.

I will not only ſay in this place, where it is very eaſy to be ſaid, but even in the ſenate, that I will be a popular conſul.

Is there any thing, my Cicero, which I wiſh more than to have you a complete ſcholar?

True wiſdom and greatneſs of mind deem that honourable which is founded on action, not on fame, and had rather be than appear great.

Indeed I am very happy that I am one on whom, when you wiſh to do it, you can throw no reproach but what equally falls on the greateſt part of the citizens.

I very much deſire to know from you, why thoſe who came out of the municipal towns ſeem to you to be ſtrangers.

As a field, though fertile, cannot be fruitful without culture, ſo cannot the mind without learning; for, in both caſes, the one without the other is inſufficient; but the culture of the mind is philoſophy.

All good men reſpect equity and juſtice on their own account; nor is it conſiſtent with the character of a good man to love that which is not lovely in itſelf.

It is the duty of a young man to revere his ſeniors, and to ſelect the beſt and moſt eſteemed of them, on whoſe advice and authority he may depend; for the inexperience of early youth ſhould be fixed and governed by the experience of age.

His induſtry was various, his labour great.

To determine what a wiſe man is, ſeems the part of even a very wiſe man.

It is the duty of a good conſul not only to ſee what is doing, but alſo to foreſee what may happen.

It is the buſineſs of a keen diſputant, to diſcern not only what every one may ſay, but what it is poſſible for *him to ſay.*

Cluentius habeor pater hic homo non ſolum municipium ex qui ſum ſed etiam regio ille et vicinitas virtus eriſtimatio nobilitas facile princeps.

Dum Archimedes in pulvis quidam deſcribo attentus ne patria quidem captus ſum ſentio.
Bellum ita ſuſcipio ut nihil alius niſi pax quæſitus videor.
Ego non ſolum hic in locus dico ubi ſum in dico facilis ſed in ipſe ſenatus popularis ego ſum conſul.

An ſum meus Cicero qui ego malo quam tu doctus ſum?
Verus autem et ſapiens animus magnitudo honeſtus ille qui in factum pono non in gloria judico princepſque ſui ſum malo quam videor.
Equidem vehementer lætor is ſum ego in qui tu cum cupio nullus contumelia jacio poſſum qui non ad magnus pars civis convenio.
Scio ex tu pervolo quamobrem qui ex municipium venio peregrinus tu ſum videor.

Ut ager quamvis fertilis ſine cultura fructuoſus ſum non poſſum ſic ſine doctrina animus ita ſum uterque res unus ſine alter debilis cultura autem animus philoſophia ſum.
Omnis vir bonus ipſi equitatus et jus ipſe amo nec ſum vir bonus diligo qui per ſui non ſum diligendus.

Sum adoleſcens majores natu vereor ex hic que eligo bonus et probatus qui conſilium atque authoritas nitor inuens enim ætas inſcitia ſenex conſtituendus et regendus prudentia ſum.

Multus induſtria et magnus labor ſum.
Statuo quis ſum ſapiens vel maxime videor ſum ſapiens.

Sum bonus conſul non ſolum video quis ago verum etiam provideo quis futurus ſum.
Acute diſputans ille ſum non quis quiſque dico ſed quis quiſque dicendus ſum video.

It is the criterion of a complete orator, to ſeem a complete orator to the people.

It is not the character of a man, leaſt of all of a Roman, to heſitate to give to his country that life which he owes to nature.

It is the part of a wiſe man to reſolve beforehand to bear with temper whatſoever may happen to man, ſhould it take place.

I deny that it is his buſineſs, who makes pain the ſtandard of the greateſt evil, ever to make mention of virtue.

It is becoming your wiſdom and greatneſs of mind to regard all your honour and dignity as founded on your virtue.

It particularly belongs to the wiſdom of the ſenate, to expreſs a grateful ſenſe of their valour who ſacrificed their lives for their country.

It is a mark of a firm mind, and great conſtancy, ſo to bear thoſe things which ſeem diſpleaſing, as in nothing to depart from the ſtate of nature, and the dignity of a wiſe man.

It is agreed upon by all men, as well learned as unlearned, that it is the part of brave, magnanimous and patient men, to ſubmit to pain with moderation.

It is the character of a great genius, to penetrate into futurity by reflection, and ſomething beforehand to form a judgment of what may happen on either ſide, and what is to be done when the event takes place; and never to act ſo as to have occaſion to ſay, I could not have thought it.

No one, Cæſar, has ſuch a flow of genius, ſuch ſtrength, ſuch power of language, as can, I ſay not illuſtrate, but relate, your actions.

There is nothing ſo much the mark of a narrow and little mind, as to love money; nothing is more generous and magnificent than to deſpiſe it if you have it not, and if you have it, to beſtow it in beneficence and liberality.

As it is to be ſuppoſed that Athens and Lacedæmon were built for the Athenians and Lacedæmonians, and all the things which are in thoſe cities are rightly

Is ipſe ſum ſummus orator ſummus orator populus videor.

Non ſum vir parveque Romanus dubito is ſpiritus qui natura debeo patria reddo.

Sum ſapiens quiſquis homo accido poſſum is præmeditor ferendus modice ſum.

Nego is ſum qui dolor ſummus malus metior mentio facio virtus.

Tuus ſapientia magnitudoque animus ſum omnis amplitudo et dignitas tuus in virtus tuus poſitus exiſtimo.

Proprius ſenatus ſapiens ſum gratus is virtus memoria proſequor qui pro patria vita profundo.

Is qui video acerbus ita fero ut nihil a ſtatus natura diſcedo nihil a dignitas ſapiens robuſtus animus ſum magnuſque conſtantia.

Inter omnis hoc conſto nec doctus homo ſolum ſed etiam indoctus vir ſum fortis et magnanimus et patiens toleranter dolor patrior.

Ingenium magnus ſum præcipio cogitatio futurus et aliquanto ante conſtituo quis accido poſſum in uterque pars, et quis ago cum quis evenio nec committo aliquis ut aliquando dicendus ſum non puto.

Nullus tantus ſum flumen ingenium nullus dico aut ſcribo tantus vis tantus copia, qui non dico exorno ſed enarro Cæſar res tuus gero poſſum.

Nihil ſum tam anguſtus animus tamque parvus quam amo divitiæ nihil honeſtus magnificuſque quam pecunia contemno ſi non habeo ſi habeo, ad beneficentia liberalitaſque confero.

Ut Athenæ et Lacedæmon Athenienſis Lacedæmoniuſque cauſa putandus ſum condo omnis que qui ſum in hic urbs is populus recte ſum dico ſic quicun-

ſaid to belong to thoſe inhabitants, ſo it is to be ſuppoſed, that whatſoever things there are in the whole world belong to men.

Common underſtanding makes things known to us, and that has informed our minds, that the honourable is founded in virtue, the ſhameful in vice; and to think theſe things owing to fancy, and not to nature, is the character of the truly mad; for what is called the virtue of a tree, or a horſe, though we there make an improper uſe of the word, depends not on fancy, but nature; and if it is ſo, the honourable and the ſhameful are to be determined by nature.

As to your inviting me back to my ancient mode of life, it was indeed once my duty to take the lead in public affairs, which I did; but then there was where I could repoſe myſelf, but now I plainly cannot ſubmit to ſuch a courſe of living, or ſuch a life; nor in this particular do I think it my buſineſs to attend to other men's opinions of me; my own conſcience is of more value to me than the talk of all mankind.

How highly do you ſuppoſe I value what is wrote in your letter?

If I knew what you valued this at, I could know what pains I ought to take about it.

The common people eſtimate few things according to their real value, many according to opinion.

Which ſhall we value moſt, the money which Pyrrhus offered Fabricius, or the ſelf-command of Fabricius, who refuſed it?

Who then can doubt (if every one is to be looked upon as richeſt, who poſſeſſes what is of moſt value) that riches ariſe from virtue, ſince no poſſeſſion, no weight of money, is to be eſteemed of more value than virtue?

They valued the Tuſculan villa at five hundred thouſand ſeſterces, the Formian eſtate at two hundred and fifty thouſand.

There was one Rubrius his companion; he informed him that there was a daughter of Philodamus, who lived with her father becauſe ſhe was unmarried, who was eſteemed a woman of ſingular beauty, but of the higheſt honour and character.

que ſum in omnis mundus homo putandus ſum.

Communis intelligentia ego notus res efficio iſque in animus noſter incoho ut honeſtus in virtus pono in vitium turpis hic autem in opinio exiſtimo non in natura poſitus vere demens ſum nam nec arbor nec equus virtus qui dico in qui abuter nomen in opinio ſino ſed in natura quod ſi ita ſum honeſtus quoque et turpis natura dijudicandus ſum.

Qui ego ad meus conſuetudo revoco ſum meus quidem jampridem res-publica rego qui facio ſed interea ſum ubi acquieſco nunc plane nec ego victus nec vita ille colo poſſum nec in is res quis alius video ego puto curandus ego meus conſcientia plus ſum quam omnis ſermo.

Quantus ille ego eſtimo puto qui ſum is tuus litera ſcriptus.
Hoc ſi quantus tu eſtimo ſcio tum quis ego elaborandus ſum ſcio poſſum.
Vulgus ex veritas pauci ex opinio multus æſtimo.

Utrum plus æſtimo pecunia Pyrrhus qui Fabricius do an continentia Fabricius qui ille pecunia repudio.

Quis igitur (ſequidem ut quiſque qui plurimus ſum poſſideo ita ditiſſimus habendus ſum) dubito quin in virtus divitiæ pono quoniam nullus poſſeſſio nullus vis aurum plus quam virtus æſtimandus ſum.
Tuſculanus villa quingenti millia, Formianus ſeſtertium ducenti quinquaginta millia æſtimo.

Sum comes is Rubrius quidam, is ad is defero Philodamus ſum filia qui cum pater habito propterea quod vir non habeo mulier eximius pulchritudo ſed is ſummus integritas pudiciaque æſtimo.

Poſthumus, concerning whom the ſenate particul
came to a reſolution that he ſhould directly go
Sicily and ſucceed Furfanus, refuſes to go wit
Cato, and rates his own power and influence in th
nate very high.

If a freedman of Lentulus or Gellius had cauſed
one to be condemned for theft, that perſon w
have loſt all his reputation, nor would ever hav
covered any part of his character; but the men w
Gellius and Lentulus themſelves, both cenſors, a
the higheſt eſtimation and wiſdom, have noted
theft and bribery, not only appear again in the ſe
but are acquitted in court of theſe very crimes.

Your blame me without reaſon about ſending the le
for Pomponia never informed me who I ſhould
ver them to: and beſides, I did not happen to
any one going to Epirus, nor did I know then
you were at Athens.

Cælius would never have been ſo mad as to accuſ
other of bribery, if he had diſgraced himſelf with
crime to ſuch an immenſe degree.

Though you had ungratefully and impiouſly diſcla
the name of friendſhip, yet you might have condu
your enmity as is uſual with mankind, not pun
him with fictious accuſations, not aimed at his
not charged him with capital crimes.

Nothing more conduces to the ſafety of the ſtate,
that thoſe who accuſe others ſhould not be in leſs
for their lives and fortunes, than thoſe who ar
cuſed fear for both.

We pity thoſe more who requeſt not our compa
than thoſe who ſtrongly ſolicit it.

No one, Dolabella, can now pity either you or
children, whom you have left in want and ſolitu

It is peculiar to folly to diſcern the faults of others,
to forget her own.

If you pay no credit to Gabinius's defence, do you
get your own accuſation?

Poſthumus de qui nominatim ſenatus decerno ut ſtatim in Sicilia eo Furfanuſque ſuccedo nego ſui eo ſine Cato et ſuus in ſenatus opera auctoritaſque magnus æſtimo.

Si quis Lentulus aut Gellius libertus furtum condemno is omnes ornamentum omiſſus nunquam ullus honeſtas ſuus pars recupero qui autem ipſe Gellius et Lentulus duo Cenſor clariſſimus vir ſapienſque homo furtum et captus pecunia nomen noto is non modo in ſenatus redio ſed etiam iille pſe res judicium abſolvor.

De litteræ miſſio ſine cauſa abs tu accuſo nunquam enim a Pomponia noſter certus ſum factus ſum qui litteræ de poſſum porro autem neque ego accido ut habeo qui in Epirus proficiſcor neque dum tu Athenæ ſum audio.

Nunquam tam Cælius amens ſum ut ſi ſui iſte infinitus ambitus commaculo ambitus alter accuſo.

Quamvis ingrate et impie neceſſitudo nomen repudio tamen inimicitia homo mos gero poſſum non fingo crimen in ſector non expeto vita non caput arceſſo.

Nullus ſalus res-publica magnus ſum quam is qui alter accuſo non minus de caput ac fortuna quam ille qui accuſo de uterque pertimeo.

Is ego magis miſeret qui noſter miſericordia non requiro quam qui ille efflagito.

Nemo jam Dolabella neque tu neque tuus liberi qui tu miſer in ejeſtas atque in ſolitudo relinquo miſerior poſſum.

Proprius ſum ſtultitia alius vitium cerno obliviſcor ſuus,

Si defenſio Gabinius fides non habeo obliviſcor ne etiam accuſatio tuus.

RULES

FOR ADAPTING THE

ENGLISH TO THE LATIN IDIOM.

The Engliſh ſubſtantive may be ſometimes turned into a Latin adjective.

IF it is a *fault* to ſpeak gracefully, let eloquence be ever baniſhed from the ſtate.

Si *vitioſum* eſt dicere ornate, pellitor omnino e civitate eloquentia.

It is not, however, ſaid whence this poiſon came, nor how it was prepared; they alledge that it was given to P. Licinius, a young man of *virtue* and *modeſty*, and the *friend* of Cælius.

Sed tamen venenum unde fuerit quemadmodum paratum ſit, non dicitur; datum eſſe hoc aiunt P. Licinio *prudenti* adoleſcenti et *bono*, Cælii *familiari*.

The Engliſh ſubſtantive is ſometimes rendered into Latin by the verb or participle; as,

What my *efforts* or *ſucceſs* may be, I chooſe rather to leave to the imagination of others, than inſinuate by expreſſions of my own.

In quo ego quid *enixi* aut quid *efficere* poſſim malo in aliorum ſpe relinquere, quam in oratione mea ponere.

For when by reaſon of the adjournment of the Comitia I found myſelf thrice choſen firſt prætor by all the centuries, it was eaſy for me from thence to collect both what *your ſentiments* of me were, and what qualification you required in others.

Nam cum propter dilationem comitiorum ter Prætor primis centuriis cunctis renunciatus ſum, facile intellexi, Quirites, et quid de me *judicaretis* et quid aliis *præſcribaretis*.

Subſtantives may be rendered by participle in dus.

We are next to treat *of the arrangement* of our words, of the art of numbering and meaſuring our very ſyllables.

De verbis *componendis* et de ſyllabis dinumerandis loquemur.

There was leſs reaſon, indeed, *for grief*, as the attempt did not ſucceed, but certainly not at all the leſs for *puniſhment*.

Minus *dolendum* fuit re non perfecta, ſed *puniendum* certe, nihilo minus.

Schemes, plans, propoſals, *and other Engliſh words of the like import, may be expreſſed in Latin by making the adjective with which they agree the neuter gender.*

All the ſchemes that have been in agitation for three years paſt, ſince the time that Cataline and Piſo formed the deſign of maſſacring the ſenate, are at this period and ſeaſon, and during theſe months, ready to break forth.

Omnia quæ per hoc triennium agitata ſunt jam ab eo tempore, quo a Catalina et Piſone initum conſilium ſenatus interficiendi, ſcitis eſſe in hos dies in hos menſes in hoc tempus erumpunt.

The ſubſtantive buſineſs *may be expreſſed in Latin by making the verb following the gerund in* dum *with the verb* ſum; *as,*

Were it *my buſineſs to recount* here the exploits of our army and general, I might give a detail of many very conſiderable engagements; but that is not the point at preſent.

Ac ſi nihil nunc de rebus geſtis eſſet noſtri exercitus imperatoriſque *dicendum*, plurima et maxima prælia commemorare poſſum; ſed non id agimus.

The Engliſh ſubſtantive mark, *ſignifying token or proof, may be rendered into Latin* proprius, *in the neuter gender, with a genitive caſe.*

It was of old, it was, I ſay, *the diſtinguiſhing mark of the Roman people*, to make war upon diſtant countries, and employ the forces of the empire, not in defence of their own habitations, but to guard the properties of their allies.

Fuit hoc quondam fuit *hoc proprium populi Romani*, longe domo bellare et propugnaculis imperii ſociorum fortunas non ſua tecta defendere.

The ſubſtantive neceſſity *may be very properly rendered by making the Engliſh infinitive mood or participle which follows it by the Latin participle in* dus, *and the nominative caſe the dative, and the accuſative the nominative; as,*

If, therefore, *I am under a neceſſity of arraigning any one*, I ſtill ſeem to act agreeably to my former character, without deviating from the patronage and defence of mankind.

Quamobrem ſi *mihi unus eſt accuſandus*, propemodum manere in inſtituto meo videar, et non omnino a defendendis hominibus ſublevandis que diſcedere.

The Engliſh adjective may be ſometimes rendered into Latin by a ſubſtantive, and the word with which it agrees be made the genitive caſe; as,

Ancient friendſhip, the dignity of the man, common humanity, and my conſtant practice through life, jointly called upon me to defend Rabinius.

Amicitiæ vetuſtas, dignitas hominis, meæ vitæ perpetua conſuetudo, ad Rabinium defendendum eſt adhortata.

A *good voice*, though a deſirable accompliſhment, it is not in our power to acquire; but to exerciſe and improve it is certainly in the power of every one.

Ac *vocis* quidem *bonitas* optanda eſt; non eſt enim in nobis, ſed tractatio atque uſus in nobis.

Adjectives may be ſometimes rendered by verbs.

But, leſt it ſhould appear ſtrange, that, in a legal proceeding, and a public cauſe, before an excellent prætor, the moſt impartial judges, and ſo crowded an aſ-

ſembly, I lay aſide the uſual ſtyle of trials, and introduce one very *different* from the bar, I muſt beg to be indulged in this liberty.

Sed ne cui veſtrum mirum eſſe videatur, me in queſtione legitima et in judicio publico, cum res agatur apud prætorem populi Romani, lectiſſimum virum, et apud ſeveriſſimos judices tanto conventu hominum ac frequentia hoc uti genere dicendi, quod non modo a conſuetudine judiciorum verum a forenſi ſermone *abhorreat*, quæſo a vobis, ut mihi datis hanc veniam.

There are two arts *capable* of placing men in the higheſt degree of dignity—that of a good general, and that of a good orator.

Duæ ſunt artes, quæ *poſſunt* locare homines in ampliſſimo gradu dignitatis—una imperatoris altera oratoris boni.

The adjective able, *with the infinitive mood after it, may be rendered into Latin by the participle in* dus.

For, in my opinion at leaſt, there are three things which an orator *ſhould be able to effect*—to inform his hearers, to pleaſe them, and to move their paſſions.

Tria ſunt enim, ut quidem ego ſentio, quæ *ſint efficienda* docendo—ut doceatur is, apud quem dicetur, ut delectatur, ut moveatur vehementius.

The adjective uſual *may be expreſſed in Latin by* oſt, *and the genitive caſe of* conſuetudo *after it; as,*

Although *it is not uſual* with me, Romans, in the beginning of my pleading, to give an account of the reaſons that induce me to undertake the defence of my client.

Etſi, Quirites, *non eſt meæ conſuetudinis* initio dicendi rationem reddere qua de cauſa quemque defendam.

The Engliſh adjective equal, *with the prepoſition* to, *may be rendered into Latin by* tantus *and* quantus, *in the manner following; as,*

And if that ſolemn addreſs in the comitia, conſecrated by conſular auſpices, has in it a force and efficacy *equal to* the dignity of the ſtate, I muſt likewiſe be un-

derſtood to have prayed that the ſame might have been a happy, joyful and proſperous event to thoſe perſons, who in an aſſembly where I preſided were choſen into the conſulſhip.

Quod ſi illa ſolennis comitiorum precatio, conſularibus auſpiciis conſecrata, *tantam* habet in ſe vim et religionem *quantam* reipublicæ dignitas pertulit, idem ego ſum precatus ut eis quoque hominibus quibus hic conſulatus me rogante datus eſſet ea res fauſte feliciter proſpereque eveniret.

Worth; *when a noun adjective, may be rendered by* inſtar *governing a genitive caſe.*

That one day *was worth* an immortality to me, the day of my return to my country; when I ſaw the ſenate and the whole Roman people come forth to meet me; the day of my return to my country, when Rome herſelf ſeemed to ſpring from her foundations to meet her deliverer.

Unus ille dies mihi quidem *immortalitatis inſtar* fecit, quo in patriam redii cum ſenatum egreſſum vidi, populumque Romanum univerſum; cum mihi ipſi Roma prope convulſa ſedibus ſuis ad complectandum conſervatorem ſuum progredi viſa eſt.

Adjectives may ſometimes be rendered by adverbs.

Our orator then ſhould be qualified to make a juſt definition, though not in ſuch a *cloſe* and contracted form as in the critical debates of the academy.

Erit igitur hæc facultas in eo quem volumus eſſe eloquentem; ut definire rem poſſit, neque id faciat tam *preſſe* et *anguſte* quam in illis eruditiſſimis diſputationibus fieri ſolet.

But firſt I will aſk her herſelf whether ſhe would have me deal with her in a *ſevere, ſolemn, old-faſhioned* manner, or in a *ſoft, gentle* and *courteous* one.

Sed tamen ex ipſa quæram prius, utrum me ſecum *ſeuere* et graviter et *priſce* agere malit, an *remiſſe* et *leviter* et *urbane*.

The pronoun perſonal may be rendered by the pronoun ſubſtantive.

Though Cæſar had never been *my* friend, but had always ſhewn a diſinclination to me; though he had ſlighted my friendſhip, and acted the part of an implacable enemy towards me; yet, after the great things he has done, and ſtill continues to do, I could not help loving him.

Si *mihi* nunquam amicus Cæſar fuiſſet ſed ſemper iratus, ſi aſpernaretur amicitiam meam ſeque mihi implacabilem inexplicabilemque præberet, tamen ei cum tantas res geſſiſſet gereretque quotidie, non amicus eſſe non poſſem.

He *and* ſhe *may ſometimes be rendered by* qui *and* quæ.

Ennius I allow was a more finiſhed writer, but if *he* had really undervalued the other, as he pretends to do, he would ſcarcely have omitted ſuch a bloody war as the firſt Punic, when he attempted profeſſedly to deſcribe all the wars of the republic.

Sit Ennius ſane ut eſt certe perfectior, *qui* ſi illum, ut ſimulat, contemneret, non omnia bella perſequens primum illum Punicum acerrimum bellum reliquiſſet.

Such was the manner in which *ſhe* received me, that not only men and women, of all ranks, ages and conditions, of every fortune, and of every place, but even the walls, the dwellings and the temples of the city, ſeemed to wear a face of joy.

* *Quæ* me ita accepit, ut non modo omnium generum, ætatum, ordinum, omnes viri et mulieres omnis fortunæ ac loci, ſed etiam mœnia ipſa viderentur et tecta urbis ac templa lætari.

The demonſtrative pronoun this *may be rendered by the relative pronoun* qui.

If no ſudden violence had cut off *this* man, in what manner would he, when arrived at the conſular dignity, have oppoſed the fury of his couſin?

Quem quidem virum, ſi nulla vis repentino ſceleris ſuſtu-

* *Roma.*

liſet, quonam modo ille furenti fratri ſuo patrueli conſularis reſtitiſſet ?

The relative who *may be ſometimes omitted, the verb active which follows it being made a participle paſſive to agree with its accuſative caſe, which muſt be turned into an ablative abſolute.*

But though you blame them for having been ambitious of laurels, when they had conducted no wars at all, or very inconſiderable ones, yet you, *who had ſubdued ſuch powerful nations*, and performed ſuch mighty exploits, ought not to have ſlighted the fruit of your toils, the rewards of your dangers, the badges of your valour.

Quod ſi reprehendis quod cupidi laureæ fuerint, cum bella aut parva aut nulla geſſiſſent, *tu, tantis nationibus ſubactis*, tantis rebus geſtis, minime fructus laborum tuorum præmia periculorum virtutis inſignia contemnere debuiſti.

The relative who *and the verb* is *following it may be both left out in Latin, and the ſubſtantive or adjective which follows may be made in the ſame caſe with the antecedent to the relative.*

I pardon Atratinus, *who is a young man of great humanity and virtue.*

Ego Atratino *humaniſſimo atque optimo adoleſcenti* agnoſco.

The relative who *may be expreſſed in Latin by changing the verb which it goes before into a participle, which muſt agree in caſe with its antecedent.*

And firſt I will vindicate my preſent behaviour to Cato, *who governs* his life by the unerring ſtandard of reaſon, and diligently *weighs* the motive of every duty;

Et primum Catoni vitam *ad certam rationis normam dirigenti* et diligentiſſime *perpendenti* momenta officiorum omnium.

I am only aiming at the ſatisfaction of an intimate friend, and a worthy man, *who deſires* of me nothing but what is juſt and honourable.

Amiciſſimo et præſtantiſſimo viro et recta et honeſta *petenti* ſatisfacere voluiſſem.

The verb active is very often rendered into Latin by the verb paſſive, making the nominative caſe the ablative, and the accuſative caſe the nominative.

You laughed not long ago at M. Piſo's paſſion for a triumph, a paſſion you ſaid very different from what you were animated with; but although Piſo carried on a conſiderable war, as you have told us, yet he did not think that honour contemptible.

Irriſa eſt a te paulo ante M. Piſonis cupiditas triumphandi, a qua te longe dixiſti abhorrere, qui etiamſi minus magnum bellum geſſeret, ut abs te dictum eſt, tamen illum honorem contemnendum non putavit.

The very firſt villanies you were guilty of upon your arrival, *I marked,* when, after having received a ſum of money from the inhabitants of Dyrrachium for murdering Plator, the perſon who entertained you, you demoliſhed the houſe of the man whoſe blood you had ſet to ſale.

Notata a nobis ſunt et prima illa ſcelera in adventu, cum accepta pecunia a Dyrrachinis ob necem hoſpitis tui Platoris ejus domum evertiſti cujus ſanguinem addixeras.

Is concerned *may be rendered by making the nominative caſe which precedes it the genitive with the verb* eſt.

But *your wiſdom,* my lords, *is concerned,* not to loſe ſight of the accuſed, nor when the proſecutor has given an edge to your ſeverity and gravity againſt things, againſt vices, againſt immoralities, againſt the times, to point it againſt a man, againſt one who is accuſed before you; and who is brought under an unjuſt odium; not for any perſonal crime, but for the vices of the multitude.

Sed *veſtræ ſapientiæ eſt,* judices, non abduci a reo nec quos aculeos habet ſeveritas gravitaſque veſtra, cum eos, accuſator erexerit in rem in vitia in mores in tempora emittere in hominem, etſi reum cum is non ſuo

crimine ſed multorum vitio ſit in quoddam odium injuſtum vocatus.

To be obliged to *may be rendered by the participle in* dus, *and the verb* eſſe.

A ſubject which *I ſhall be obliged to treat of* in the ſequel.
De quo mihi deinceps videri *eſſe dicendum.*

The infinitive mood after the verb are *is very often rendered by the participle in* dus, *which muſt agree in gender with the Engliſh accuſative, which muſt be changed into a nominative, and the verb* eſt.

But *we are to exhibit the portrait* of a finiſhed orator, whoſe chief excellence muſt be ſuppoſed from his very name to conſiſt in his eloquution.
Sed jam illius perfecti oratoris et ſummæ eloquentiæ *ſpecies exprimenda eſt*, quem hoc uno excellere, id eſt, oratione indicat nomen ipſum.

The Engliſh infinitive mood may be rendered into Latin by the gerund in di.

If theſe remarks, my Brutus, appear unſuitable to the ſubject, you muſt throw the whole blame upon Atticus, who has inſpired me with a ſtrange curioſity *to inquire* into the age of illuſtrious men, and the reſpective times of their appearance.
Hanc ſi minus apta videntur huic ſermoni, Attico aſſigna, qui me inflammavit ſtudio illuſtrium hominum ætates et tempora *proſequendi.*

The Engliſh verb belongs to *may be rendered in Latin by the verb* eſt, *with a genitive caſe; as,*

But the merit of this *belongs to our anceſtors*, who, upon the expulſion of the kings, would ſuffer no traces of royal cruelty to remain among a free people.
Sed iſta laus *eſt majorum noſtrum*, qui, expulſis regibus, nullum in libero populo veſtigium crudelatatis regiæ relinquerunt.

The Engliſh infinitive may be rendered into Latin by the relative qui, *and the potential mood; as,*

Suppoſing, therefore, you ſhould have a general who may appear capable of defeating the forces of thoſe two powerful kings in a pitched battle, yet, unleſs he is alſo one that can refrain his hands, eyes and thoughts from the riches of our allies, from their wives and children, from the ornaments of their cities and temples, and from the gold and treaſures of their palaces, he is by no means fit *to be ſent* to an Aſiatic and regal war.

Quare etiamſi quem habebis qui collatis ſignis exercitus regios ſuperare poſſe videatur, tamen niſi erit idem qui ſe a pecuniis ſociorum, qui ab eorum conjugibus ac liberis, qui ab auro gazaque regia manus oculos animum cohibere poſſit, non erit idoneus, *qui* ad bellum Aſiaticum regiumque *mittatur.*

The ſign ſhould, *in the ſenſe of ought, requires the verb following it to be rendered in Latin by the participle in* dus; *as,*

It were to be wiſhed, Romans, that this ſtate ſo abounded with men of courage and probity as to make it a matter of difficulty to determine to whom chiefly you *ſhould entruſt* the conduct of ſo important and dangerous a war.

Utinam, Quirites, virorum fortium atque innocentium copiam tantam haberetis, ut hæc vobis deliberatio difficilis eſſet quem nam potiſſimum tantis rebus ac tanto bello *præficiendum* putaretis.

We ſhould have conſidered the difficulty of the voyage before we embarked, for now we have ventured to ſet ſail we muſt run boldly before the wind, whether we reach port or not.

Ingredientibus *conſiderandum fuit* quid agerimus; nunc quidem jam quocumque feremur danda nimirum vela ſunt.

The ſign ſhould *is alſo ſometimes rendered by the verb* ſum,

the nominative caſe made the genitive, and the verb the infinitive mood.

I am of opinion, therefore, that a *finiſhed orator ſhould not only poſſeſs* the talent, which is indeed peculiar to himſelf, of ſpeaking copiouſly and diffuſively, but that he ſhould alſo borrow the aſſiſtance of its neareſt neighbour, the art of logic.

Eſſe igitur perfecte eloquentis puto non eam ſolam facultatem habere quæ ſit ejus propria fuſe lateque dicendi; ſed etiam vicinam ejus atque finitimam dialecticorum ſcientiam aſſumere.

The Engliſh verb ought *may be expreſſed by rendering the verb following it into the gerund in* dum, *and the verb* eſt, *making the nominative caſe the ablative; and ſometimes the participle in* dus; *as,*

Nor *ought you to overlook* the laſt point I propoſed to mention in ſpeaking of the nature of the war; I mean what regards the fortunes of many Roman citizens, to which, my countrymen, your wiſdom ought to pay a particular regard.

At ne illud quidem *vobis negligendum eſt*, quod mihi ego propoſueram cum eſſem de belli genere dicturus, quorum vobis pro veſtra ſapientia, Quirites, habenda eſt ratio diligenter.

The Engliſh verb is ſometimes rendered by the Latin ſubſtantive.

Mithridates employed the interval that followed, not *to blot out* the memory of the ancient quarrel, but to renew the war.

Mithridates omne reliquum tempus, non *ad oblivionem* belli, ſed ad comparationem novi contulit.

The verb muſt *may be ſupplied in Latin by making the verb that ſhould follow it the participle in* dus, *or the gerund in* dum *with* eſt *added to it, and the nominative the ablative; as,*

And becauſe the thirſt of glory, and paſſion for fame, have been always ſtronger in you than in other peo-

ple, *you muſt wipe out* the ſtain contracted in the laſt Mithridatic war, which has given ſo deep and dangerous a wound to the reputation of the Roman people.

Et quoniam ſemper appetentes gloriæ præter cæteras gentes atque avidi laudis fuiſtis, *delenda eſt vobis* illa macula Mithridatico bello ſuperiore ſuſcepta, quæ penitus jam inſidat atque inveteravit in populi Romani nomine.

The Engliſh infinitive mood is often tranſlated by the participle in dus, *and the verb* ſum *and the accuſative caſe made the nominative; as,*

In the cauſe now before you, my lords, though I have indeed undertaken the defence of the Sicilians, yet I conſider myſelf as principally labouring for the Roman people, *to cruſh*, not a ſingle oppreſſor, but *to extirpate* and *aboliſh* the very name of oppreſſion, which is what the Roman people have long deſired with earneſtneſs.

Ego in hoc judicio mihi Siculorum cauſum receptam populi Romani ſuſceptam eſſe arbitror, ut mihi non unus homo improbus *opprimendus ſit*, ſed omnino omnis improbitas, id quod populus Romanus jam diu flagitat, *extinguenda* atque *delecta ſit*.

Sometimes a verb is elegantly expreſſed by an adjective; as,

Will you, Cæcilius, pretend that the inclinations of our beſt and moſt faithful allies ought not *to weigh* with thoſe who compoſe this court?

Utrum, Cæcili, hæc dices optimorum fideliſſimorumque ſociorum voluntatem apud hos *gravem* eſſe non oportere.

Our Ennius *was greatly beloved* by the elder Africanus.

Carus fuit Africano ſuperiori noſter Ennius.

A participle, when the nominative caſe, is ſometimes rendered by a verb, with a conjunction between that and the verb which it went before.

When Philo, a philoſopher of the firſt name in the academy, with many of the principal Athenians, *having*

deſerted their native home, fled to Rome from the fury of Mithridates, I immediately became his ſcholar.

Cum princeps academice Philo cum Athenienſium optimatibus Mithridatico bello domo *profugiſſet* Romamque veniſſet, totum ei me tradidi.

The Engliſh participle with of *before it may be rendered into Latin by the correſpondent ſubſtantive, and made the genitive caſe.*

For neither the Lacedæmonians, the firſt imitators *of this way of living and talking*, who at their daily meals recline upon a hard board; nor the Cretans, who never indulge themſelves in a reclining poſture at table; have been more ſucceſsful in the management of public affairs than the Romans, who divide their time between buſineſs and pleaſure.

Neque tamen Lacedæmonii auctores *hujus vitæ atque orationis, qui* quotidianis epulis in robore accumbunt, neque vero Cretes quorum nemo quiævit unquam cubans, melius quam Romani homines qui tempora voluptatis laboriſque diſpertiunt res-publicas ſuas retinuerunt.

The active participle may ſometimes be rendered into Latin by the paſſive, that and the accuſative caſe which it ſhould govern being turned into an ablative; as,

On this occaſion, though ſome of the beſt and braveſt men in Rome be againſt me, yet, *ſetting authority aſide*, I think we may come at the truth by reaſon and inquiry.

In hæc cauſa, tametſi cognoſcitis auctoritates contrarias fortiſſimorum virorum et clariſſimorum, tamen, *omiſſis autoritatibus*, ipſa re et ratione exquirere poſſumus veritatem.

Of, *before an active participle in Engliſh, may be rendered by the participle in* dus, *which muſt agree with the noun which is in Engliſh the accuſative caſe after it; as,*

A prevalent and general perſuaſion had likewiſe taken hold of the minds of theſe barbarians, that the deſign

of pillaging a rich and awful temple had brought our army into thoſe parts.

Erat etiam alia gravis atque vehemens opinio, quæ per animos gentium barbarorum, pervaſerat, *fani locupletiſſimi et religioſiſſimi deripiendi* cauſa in eas oras noſtrum exercitum eſſe adductum.

May, *when it implies right or propriety, is to be rendered by the participle in* dus, *and the nominative made the dative.*

And here I think *I may* juſtly *congratulate myſelf*, that unaccuſtomed as I am to harangue in this manner, and from this place, a ſubject preſents itſelf, on which it is impoſſible not to be eloquent.

Atque illud imprimis *mihi lætandum* jure eſſe video, quod in hac inſolita mihi, ex hoc loco, ratione dicendi cauſa talis oblata eſt, in qua oratio nemini deeſſe poteſt.

Owing, *when it follows* it was, *may be rendered by making the ſubſtantive which follows it the genitive caſe.*

Nor was it *owing to his great genius and learning alone*, but likewiſe to his amiable temper and virtuous diſpoſition, that the family which firſt received him in his youth ſhould afford him freedom of acceſs even in his old age.

Sed etiam hoc non ſolum *ingenii ac literarum*, verum etiam *virtutis fuit*, ut domus quæ hujus adoleſcentiæ prima fuerit eadem eſſet familiariſſima ſenectutis.

The participle granting *or* allowing *may be elegantly tranſlated by* quod ſi ; *as,*

But granting that I had not ſuch powerful, weighty, urgent reaſons.

Quod ſi hanc cauſam tam idoneam, tam illuſtrem, tam gravem, non haberem.

The adverb is ſometimes changed into an adjective.

The ſame might be ſaid of Demoſthenes, whoſe letters *will ſatisfy* us how *aſſiduouſly* he attended the lectures *of Plato.*

Quod idem de Demoſthene exiſtimari poteſt, cujus ex epiſtolis intelligi licet quam *frequens* fuerit Platonis auditor.

The Engliſh adverb after *will require the participle which follows it to be rendered by a Latin verb.*

After *building* and *equipping* vaſt fleets, levying great armies in all the countries whence troops could be had, he ſent ambaſſadors from Ecbatanæ into Spain.

Poſteaquam quam maximas *ædificavit ornaſſet* que claſſes, exercitatuſque permagnos quibus cunque exgentibus potuiſſet, comparaſſet, uſque in Hiſpaniam Legatos Ecbatanis miſit.

After, before a verb of the preterperfect tenſe paſſive, may, in ſome inſtances, be expreſſed by making the nominative caſe the ablative abſolute, and turning the verb into a participle paſſive.

After the *genus* or *kind has been ſufficiently* determined, we muſt then proceed to examine into different or ſubordinate parts, that our whole diſcourſe may be properly diſtributed amongſt them.

Explicato genere cujuſque rei videntum eſt, quæ ſint ejus generis, ſive forma ſive partes, ut in eas tribuatur omnis oratio.

The adverb when *will ſometimes require the nominative caſe following, together with its verb, to be rendered by the ablative abſolute in Latin; as,*

Why do we not, *when the gods clearly diſcover their pleaſure,* entruſt this war againſt the king to the care of the man who has already terminated ſo many others to the advantage of the ſtate?

Cur non, *ducibus diis immortalibus,* eidem cui cætera cum ſalute reipublicæ commiſſa ſunt, hoc quoque bellum regnum committimus?

The adverb whilſt *may be expreſſed by rendering the nominative caſe; and the verb, in the ſentence to which it belongs, by the ablative abſolute; as,*

They requeſted and conjured me not to diſregard their ſuplications, ſince, *whilſt I was ſafe*, they ought to become ſuppliants to no one.

Rogare et orare ne illos ſupplices aſpernarer quos, *me incolumis* nemini ſupplices eſſe oporteret.

As, *when it ſignifies* with reſpect to, *may be expreſſed by making the word which follows it of the genitive caſe, governed of the leading ſubſtantive.*

As to the ſophiſts whom I have already mentioned, the reſemblance ought to be more accurately diſtinguiſhed, for they induſtriouſly purſue the ſame flowers which are uſed by the orator in the forum.

Sophiſtarum, de quibus ſupra dixi, magis diſtinguenda ſimilitudo videtur, qui omnes eodem volunt ſtores, adhibet orator in cauſis, perſequi.

The Engliſh adverb not, *with an imperative mood, may be rendered into Latin by the imperative mood of* nolo, *making the Engliſh imperative the Latin infinitive; as,*

Therefore, Cato, *cenſure not* too ſeverely theſe cuſtoms of our anceſtors, which our preſent flouriſhing condition, and the long continuance of our empire, ſufficiently juſtify.

Quare *noli*, Cato, majorum inſtituta quæ res ipſa publica, quæ diuturnitas imperii comprobat nimium ſevera ratione *reprehendere*.

The conjunction but *may be rendered by the preposition* præter.

Virtue deſires no other reward for her toils and dangers, *but* praiſe and glory.

Nullum enim virtus aliam mercedem laborum periculorumque deſiderat *præter* hanc laudis et gloriæ.

The conjunction as, *before an infinitive mood, may be rendered into Latin by the relative* qui, *making the verb following the indicative mood; as,*

Suffice it in few words to ſay, that no man was ever yet ſo preſumptuous *as ever* ſilently *to conceive* a wiſh, that the immortal gods would crown him with ſo many

and diſtinguiſhing proofs of their favour, as they have beſtowed upon Pompey.

Hoc breviſſime dicam, neminem unquam tam impudentem fuiſſe, *qui* a diis immortalibus tot et tantas res tacitus *auderet optare*, quot et quantas dii immortales ad Pompeium detulerunt.

The conjunction that, *before a nominative caſe and a verb, is rendered into Latin by turning the nominative caſe into the accuſative, and the verb into an infinitive mood, or elſe into the participle in* dus.

For a number of citizens ſuſtaining at that time great loſſes in Aſia, we know *that public credit was at a ſtand* at Rome, from a general ſtoppage of payment.

Nam tum cum in Aſia res magnas permulti amiſerunt, ſcimus Romæ ſolutione impedita *fidem concidiſſe*.

But this is not always done, for that *is ſometimes rendered by* ut, *with a potential mood.*

This we learn from experience to be frequently the caſe, *that* the eminent diſtreſſes of princes, by the compaſſion they are apt to excite, raiſe powerful confederacies in their favour, eſpecially of ſuch as are either monarchs themſelves, or live in ſubjection to monarchy, becauſe to them the *name of royalty ſounds venerable*.

Hoc jam fere ſic fieri ſolere accepimus, *ut* regum afflictæ fortunæ facile multorum opes *alliciant* ad miſericordiam, maximeque eorum qui aut reges ſunt aut vivunt in regno quod regale, iis nomen magnum et ſanctum eſſe videatur.

When a ſentence begins with if, *the conjunction is often left out in Latin, the nominative caſe made the ablative abſolute, and the verb a participle to agree with it; as,*

He ſhall have no reaſon to think, *if I conduct this cauſe*, that this bench can be corrupted without great peril to many.

Nihil erit quod, *me agente*, arbitretur judicium ſine magno multorum periculo poſſe corrumpi.

To engage *or* perſuade *may be rendered by* ut *with a potential mood.*

And *to engage* you more readily to this, my lords, I will lay open the very ſecrets of my heart before you, and fully confeſs my paſſion for glory, which, though too keen, perhaps, is however virtuous.

Atque *ut* id libentius *faciatis* jam me vobis judices indicabo ut de meo quodam amore gloriæ nimis acri fortaſſe, veruntamen honeſte indicabo.

The prepoſition without *may be expreſſed by making the word which it governs the ablative caſe abſolute.*

Such indeed was my conduct during the whole of my conſulſhip, that I did nothing without the advice of the ſenate, *without the approbation of* the Roman people.

Atque ita eſt a me conſulatus, peractus ut nihil ſine concilio ſenatus, *non approbante* populo Romanum egerim.

The prepoſition *(or rather the participle)* during *may be expreſſed by rendering the ſubſtantive following in the ablative caſe abſolute.*

If it ſhould happen, my lords, that there is any one preſent who is unacquainted with our laws, our judicial proceedings, and the forms of our courts, it muſt certainly be matter of ſurpriſe to ſuch a perſon, what can render this cauſe of ſo very heinous a nature, that it alone ſhould be tried on the feſtival days, *during the celebration of the ſports*, and a total ſuſpenſion of buſineſs in the forum.

Si quis, judices, forte nunc adſit ignarus legum, judiciorum, conſuetudinis noſtræ, miretur, profecto quæ ſit tanta atrocitas hujus cauſæ quod, *diebus feſtis*, ludiſque publicis, omnibus negotiis forenſibus intermiſſis, unum hoc judicium exerceretur.

Subſtantives, with the prepoſitions with *or* by *before them, may be rendered into adverbs.*

He lived in this city as long as he could have lived in it *with honour and reputation.*

Vixit tam diu quam licuit in civitate *bene beateque* vivere.

Under, *when it means commanded by, may be rendered by the participle* imperans, *which with its ſubſtantive muſt be made the ablative caſe abſolute.*

Under Lucullus, the Roman people penetrated into Pontus, impregnable till then, by means of its ſituation and the arms of its monarchs; *under him* too the Romans, with no very conſiderable force, routed the numberleſs troops of the Armenians.

Populus enim Romanus, *Lucullo imperante*, Pontum et regiis quondam opibus et ipſa natura, regionis vallatum populi Romani exercitus eodem duce non maxima manu innumerabiles Armeniorem copias fudit.

The Engliſh prepoſition without, *before a participle, may be rendered in Latin by turning the participle into a verb, and prefixing a negative participle to it; as,*

The provinces of Greece and beyond the Helleſpont, unable to repel the danger, look to you for aid, but *without daring* or *thinking* it ſafe to name the particular general, becauſe you had already put another into that commiſſion.

Civitas autem omnes cuncta Aſia atque Græcia, veſtrum auxilium expectare, propter periculi magnitudinem coguntur imperatorem a vobis, certum depoſcere cum præſertim vos alium miſeritis, *neque audent* neque ſe id facere ſummo ſine periculo poſſe *arbitrantur*.

The prepoſition without *may be rendered into Latin by the participle* amiſſus *being made the ablative caſe, together with the word which it governs; as,*

It regards the ſureſt and the faireſt revenues of the commonwealth, *without which* we can neither ſupport peace with dignity, nor furniſh the neceſſary expenſes during war.

Aguntur certiſſima populi Romani vectigalia et maxima *quibus amiſſis* et pacis ornamenta et ſubſidia belli requiritis.

The prepoſition from, *before a participle, may be rendered by* quo minus, *and the participle be made a verb of the potential mood; as,*

If the diſpute regards the impeachment, you muſt leave that to thoſe who are deterred by no crimes of their own *from laying open* the crimes of another.

Si de accuſatione dicimus, concedas oportet iis qui nullo ſuo peccato impediuntur, *quo minus* alterius peccata demonſtrare *poſſunt*.

When with *comes before a participle of the præterperfect tenſe, it will require that participle to be turned into an infinitive mood; as*,

Verres is charged *with having*, for three years, *plundered* the province of Sicily, *rifled* the cities, *ſtript* the private houſes, and *pillaged* the temples.

Siciliam provinciam Verres, per triennium *depopulatum eſſe* Siculorum, civitates *vaſtaſſe* domos *exinanaſſe*, fana *ſpoliaſſe*, dicitur.

OF THE

POSITION OF WORDS

IN

LATIN COMPOSITION.

THE grand ſecret, the great myſtery, of the poſition of words in the Latin tongue, lies principally in theſe two points, viz.

1. *That the word governed be placed before the word which governs it.*

2. *That the word agreeing be placed after the word with which it agrees.*

Theſe two may be termed the maxims of poſition; and from them reſult various rules, which may be conveniently divided into two claſſes; viz.

1. Rules reſulting from the government of words.

2. Rules reſulting from the agreement of words.

To which add a third claſs, viz.

3. Miſcellaneous rules, not reducible to either of the two claſſes foregoing.

RULES OF POSITION.

CLASS I.

Rules reſulting from the Government of Words.

RULE 1.

A VERB in the infinitive mood (if it be governed) is uſually placed before the word which governs it.

RULE 2.

A noun in an oblique caſe is commonly placed before the word which governs it; whether that word be a verb, or another noun-ſubſtantive, adjective, or participle,

RULE 3.

Dependent clauſes, as well as ſingle words, are placed before the principal finite verb, on which ſuch clauſes do mainly depend.

RULE 4.

The finite verb is commonly placed laſt in its own clauſe.

RULE 5.

Prepoſitions uſually precede the caſes governed by them.

CLASS II.

Rules reſulting from the Agreement of Words.

RULE 6. Firſt Concord.

The finite verb is uſually placed after its nominative caſe, ſometimes at the diſtance of many words.

RULE 7. Second Concord.

The adjective or participle is commonly placed after the ſubſtantive with which it agrees.

RULE 8. Third Concord.

The relative is commonly placed after the antecedent with which it agrees.

RULE 9. Third Concord.

The relative is placed as near to the antecedent as poſſible.

CLASS III.

Miſcellaneous Rules.

RULE 10. Adverbs.

Adverbs are placed before rather than after the words to which they belong.

RULE 11. Adverbs.

Adverbs are in general placed immediately before the words to which they belong; no extraneous words coming between.

RULE 12.

Igitur, autem, enim, etiam, are very ſeldom placed firſt in a clauſe or ſentence. The enclitics *que, ne, ve,* are never placed firſt.

RULE 13.

Tamen is very often and elegantly placed after the firſt, ſecond or third word of the clauſe in which it ſtands.

RULE 14.

Connected words ſhould go together; that is, they may not be ſeparated from one another by words that are extraneous, and have no relation to them.

RULE 15. Cadence.

The cadence or concluding part of a clauſe or ſentence ſhould very ſeldom conſiſt of monoſyllables.

RULE 16.

So far as other rules and perſpicuity will allow, in the arrangement and choice of words, when the foregoing ends with a vowel, let the next begin with a conſonant; and *vice verſâ.*

RULE 17.

In general a redundancy of ſhort words muſt be avoided.

RULE 18.

In general a redundancy of long words muſt be avoided.

RULE 19.

In general there muſt be no redundancy of long meaſures.

RULE 20.

In general there muſt be no redundancy of ſhort meaſures.

RULE 21.

The laſt ſyllables of the foregoing word muſt not be *the ſame as the firſt* ſyllables of the word following.

RULE 22.

Many words, which bear the ſame quantity, which begin alike, or end alike, or which have the ſame characteriſtic letter in declenſion or conjugation, (many ſuch words) may not come together.

THE RULES OF POSITION, WITH THEIR EXCEPTIONS, EXEMPLIFIED.

RULE 1.

"A VERB in the infinitive mood (if it be governed) is uſually placed before the word which governs it."

EXAMPLES.

1. Amicum *lædere* ne joco quidem *licet.*
2. Amor *miſceri* cum timore non *poteſt.*
3. *Dari* bonum quod *potuit, auferri poteſt.*
4. *Eripere* telum, non *dare* irato *decet.*
5. *Tacere* ſæpe *tutum* eſt.

EXCEPTIONS.

1. When the ear informs that the infinitive mood would ſound better after the word which governs it, to gratify the ear, place it after, as Cicero has done in the following inſtance: "Ex quibus neminem mihi *neceſſe eſt nominare*; voſmet vobiſcum recordamini; *nolo* enim cujuſquam fortis atque illuſtris viri ne minimum quidem erratum cûm maximâ laude *conjungere.*" If *nominare* had preceded *neceſſe eſt*, the cadence would have been injured by a monoſyllable; and if *nolo* were to follow its infinitive *conjungere*, a dactyl and a ſpondee would be there formed, where in proſe ſuch a meaſure ſhould be never found, namely, in the cadence: for what is the proper cadence of a verſe may very well begin, but ſhould not conclude, a ſentence in proſe; the ſolemn harmony of proſe being ſo far removed above ſuch affectation, as the majeſtic marching of a ſoldier is more noble than the *dancing of a jig.*

2. To avoid a concurrence of vowels, the infinitive mood may ſometimes follow the word that governs it; as, "Bonus puer *amat intelligere*," rather than *intelligere amat*. The reaſon of which is, that a concurrence of vowels is apt ſometimes to impede the voice, by cauſing a very unpleaſant hiatus, or opening of the mouth, and ſuſpending for a while the organs of ſpeech, ſo as to make them labour in their office, as any one may ſenſibly perceive by reading aloud this line of Ovid,

"Omne ſolum forti *patria eſt*, ut piſcibus æquor."

The difficulty of uttering *patria eſt* is abſolutely felt, the movements of the tongue in getting through the *ia-e* are ſo very awkward: and therefore this concurrence of vowels is thus condemned by Quinctilian (whoſe opinion to ſupport my own, for the learner's aſſurance, I ſhall quote on many occaſions): *Tum vocalium concurſus: qui cum accidit, hiat et interſiſtit, et quaſi laborat oratio.*

RULE 2.

"A NOUN in an oblique caſe is commonly placed before the word which governs it, whether that word be a verb, or another noun, ſubſtantive, adjective or participle."

EXAMPLES.

1. *Beneficia dare* qui neſcit, injuſté petit.
2. *Amicos* res optimæ *pariunt*, adverſæ *probant*.
3. *Fortunam* citius *rapias*, *quàm retineas*.
4. *Inopi beneficium* bis *dat*, qui celeriter dat.
5. *Datæ fidei* reminiſcitur. Vehementer *irâ* excanduit.
6. Mens *futuri præſcia*. *Patri ſimilis*.
7. Amor et *mellè* et *felle* eſt *fœcundiſſimus*.

EXCEPTION.

The exception to this rule is as that to the foregoing. To faciliate the utterance, or to gratify the ear, the

word governed may be ſet after that which governs it; and the ear is thus oftentimes gratified, when the word governed, being longer than that which governs it, is therefore ſet after it; as we ſhall ſee hereafter.

RULE 3.

"DEPENDENT clauſes, as well as ſingle words, are placed before the principal finite verb, on which ſuch clauſes do mainly depend."

Note.—Not only ſingle words, but, by a kind of link or chain connecting ſeveral words together, whole clauſes may be dependent on one word, and come under the general maxim of being placed before it.

EXAMPLES.

1. Cæſar ſays, that of all the Gauls the Belgæ were the braveſt, becauſe merchants leaſt of all converſed with *and brought them thoſe things which effeminate the mind; Atque ea, quæ ad effæminandos animos pertinent, important.*

Here the pronoun *ea* being governed of the verb *important*, is therefore put before it. But why ſhould the intermediate clauſe *quæ ad e. a. p.* come alſo before *important?* Becauſe, for perſpicuity, the relative *quæ* ſhould not be ſeparated from its antecedent *ea;* and if *quæ* cannot be ſeparated from *ea*, much leſs can *ad effæminandos animos pertinent* be ſeparated from *quæ* by the intervention of *important*, which would be giving to *quæ* a new verb, and ſpoil the ſenſe; ſo that *important* is neceſſarily placed laſt here, not only *ea* its immediate dependent being to come before it, but likewiſe that whole intermediate clauſe, which through the medium of *ea* depends on it alſo.

2. *Cæſar was deſirous of doing a kindneſs to his friend's ſon, who was then with the army in Spain.—Cæſar amici filio qui tum in Hiſpaniâ militabat, beneficium agere cupiebat.*

Cupiebat is here the principal finite verb, and is properly placed laſt in the ſentence. The infinitive *agere* comes before it by R. 1, being governed of it; for

the like reaſon, by R. 2, *beneficium* the accuſative, and *filio* the dative, are ſet before *agere*, they being both governed by that infinitive; nor can *amici* by any means be ſeparated from *filio*, with which it is even naturally connected: and *Cæſar* ſtands foremoſt here, as being the nominative caſe; while that entire clauſe *qui tum in Hiſpaniâ militabat* comes before *cupiebat*, and before *beneficium agere* too, that the relative *qui* and its adjuncts may follow the antecedent *filio* as ſoon as poſſible, according to R. 9. Thus is the poſition of every word in this ſentence regularly accounted for, *(as, by ſome rule or other, there is ſcarcely a word in all the volumes of Cicero, but its right poſition may be accounted for;)* and thus it appears that the principal finite verb *cupiebat*, being placed laſt, is placed where it ought to be.

3. Suppoſe more words under this ſame government: the principal verb *cupiebat* will ſtill retain its poſition:—Thus,

Cæſar wiſhed to do a kindneſs to his friend's ſon, who was then with the army in Spain, and who had before, in the late wars, with great zeal commanded ſome horſe.—Cæſar amici filio, qui tum in Hiſpaniâ militabat, atque idem jam antea bellis prioribus equitatui præfuerat, beneficium agere cupiebat.

Here every word from *qui*, *tum*, &c. to *præfuerat*, having relation to *filio* the antecedent, muſt by R. 9 be immediately annexed to it; and conſequently becauſe by R. 2 *filio* comes before *beneficium agere cupiebat*, all thoſe fourteen words, from *qui* to *præfuerat*, muſt precede likewiſe.

4. If it had been the father, Cæſar's friend (whoſe name, we will ſay, was Lentulus) that had commanded ſome horſe in Cæſar's wars, and Cæſar therefore wiſhed to ſerve his ſon, ſtill all relative terms, having relation to *filio*, muſt, as well as *filio*, be ſet before the principal verb *cupiebat:* Thus,

Cæſar amici filio, qui tum in Hiſpaniâ militabat, et cujus pater Lentulus (nam hoc erat nomen amico) jam antea bellis prioribus equitatui præfuerat, beneficium agere cupiebat.

EXCEPTION.

The exception to this third rule is, when the ſentence *is very long and* complicated; when it is made up of ſo

many kindred and dependent clauſes, that were they all to come between the principal verb and nominative caſe, the relation between that verb and its nominative might be obſcured or loſt.

When this happens, to avoid prolixity, the principal verb and nominative caſe muſt be brought together, either at the beginning of the ſentence, or at the end; rather at the beginning; though ſometimes the whole period may receive a peculiar force and energy from the principal verb and nominative caſe being ſet laſt. However, in general, the principal verb and nominative caſe of a long ſentence ſhould be in the fore-front; and remember, that if the chief verb have any words immediately depending on it, as *cupiebat* above has *agere beneficium*, it will attract them, and they muſt all go together. Thus if in the foregoing example the ſentence had been ſomewhat more extenſive, the principal verb, its nominative caſe and immediate dependents would appear better in the beginning:—As,

Ceſar wiſhed to do a kindneſs to his friend's ſon, who was then with the army in Spain, and whoſe father Lentulus (for ſo his friend was named) had in former wars with great zeal commanded the cavalry, and, at length worn out with wars and wounds rather than old age, had died at Adrumetum in Africa. Ceſar beneficium agere cupiebat amici filio, qui tum in Hiſpaniâ militabat, et ejuſdem pater Lentulus (nam hoc erat nomen amico) bellis prioribus equitatui ſedulò præfuerat; et tandem militiâ potius et vulneribus quàm ætate confectus, in Africâ apud Adrumetum vitâ functus fuerat.

Note.—It being ſaid above, that a ſentence may ſometimes acquire an increaſed energy from the principal verb and its nominative being placed laſt; it may be uſeful here to exhibit an inſtance of it. There is a ſtriking one in Seneca, *De Benef. l.* 6, *c.* 31, where that author ſpeaks of the proud expedition of Xerxes, and the ſhameful rout he met with from a few Greeks.

Divina atque humana impellentem, et mutantem quicquid obſtiterat trecenti ſtare juſſerunt. *Stratuſque per totam paſſim Græciam* Xerxes intellexit, *quantum ab exercitu* turba diſtaret.

This poſition of the nominative caſe and verb is then moſt proper, when any particular emphaſis belongs to them, or ſomething, whatever it be, that is extraordinary, and demands attention. Xerxes invaded Europe with fleets and armies ſo immenſe as to be almoſt innumerable. Yet thus omnipotent, as he fancied himſelf, he met with an unexpected obſtacle at Thermopylæ, where his march was ſtopped, not by numbers equal to his own, but by a little troop of three hundred Spartans, under their brave king Leonidas; which is a circumſtance moſt remarkable: and therefore, in the paſſage above, this little troop, *trecenti*, and what they achieved, *ſtare juſſerunt* are judiciouſly ſet in that part of the ſentence, namely, at the cadence, which is ever apt to ſtrike more forcibly on the mind, and to be retained longeſt, rebounding and abiding, as it were, on the ears of the audience.

Again, that this ſame Xerxes, the proudeſt, vaineſt mortal that ever lived, ſhould be ſo brought to a right way of thinking, as to perceive the difference between a multitude and an army, is what in ſuch a man one would hardly expect; and therefore in the ſame paſſage we find the ſecond cadence to conſiſt in *Xerxes intellexit*.

Farther, becauſe it is truly ſo, that a multitude, an undiſciplined maſs of men, whether they be armed with Perſian ſabres or Gallic pikes, do not conſtitute, but are very inferior to, an army; and becauſe this reflection may lead to prudent counſels, it is a circumſtance that demands attention; and therefore the ſubject or nominative caſe and its verb being in this propoſition, the words of moſt import are there placed where they will be moſt noticed, i. e. at the cloſe; thus, *Quantum ab exercitu turba diſtaret*. The futility and inferiority of the rabble, by being propounded laſt, are likely to make the laſt impreſſion, and the reflection therefore to be moſt attended to; for both in hearing and in reading, thoſe ideas ſtrike moſt which ſtrike laſt, and thoſe impreſſions are moſt ſenſibly felt, and the longeſt retained, which are laſt made. This is as natural in the human mind, as it is for moſt echoes to repeat not the riſe but the fall of ſounds, even that with which the air is laſt affected.

and with which only the ear is twice ſaluted, becauſe it is that which is laſt and moſt ſtrongly reverberated.

RULE 4.

"THE finite verb is commonly placed laſt in its own clauſe."

Verbo ſenſum cludere (ſays Quinctilian) *multo ſi compoſitio patiatur, optimum eſt: in verbis enim ſermonis vis ineſt.* Inſt. 9, 4.

EXAMPLES.

1. Negandi cauſa avaro nunquam *deficit.*
2. Nimium altercando veritas *amittitur.*
3. Nil proprium *ducas*, quod mutarier *poteſt.*
4. Neceſſe *eſt*, multos *timeat*, quem multi *timent.*

Though in fact the preſent rule is little elſe than what hath been already inculcated; for if infinitives muſt come before finites, and oblique caſes before the verbs which govern them, it is plain that finite verbs muſt come laſt; yet this is properly made an expreſs rule, that the learner may take due heed to the poſition of that word, which is truly defined to be the chief word in every ſentence, and indeed on that very account to be generally placed laſt.

EXCEPTIONS.

1. To avoid an improper concurrence of vowels, or on any other account to gratify the ear, the finite verb may have another poſition than that to which this rule conſigns it. So the mind be duly informed, we may always ſooth the ear. And therefore, when Quinctilian ſays that the verb ſhould be laſt, if poſſible, he immediately adds, *at ſi id aſperum erit, cedat hæc ratio numeris; ut ſit apud ſummos Græcos Latinoſque oratores frequentiſſimè.* And again, *ex loco transferuntur in locum* (verba) *ut jungantur, quo congruunt maximè.*

2. When the verb is a monoſyllable, then it ſhould *not take the* laſt place in a clauſe or ſentence: for ſuch

words ſpoil the cadence, making it ſudden and abrupt; which, unleſs occaſion requires it to be ſo, ſhould be carefully avoided. Whether the cadence ſhould be ſoft and harmonious, or grave and ſerious, it muſt not be abrupt. Cicero was extremely nice and exact in forming the latter part of his periods, ſo chooſing and planting his words, that his ſentences might eaſily and gradually come to their cloſe. For, as Quinctilian obſerves, though there ſhould be harmony in the whole, yet that harmony is moſt needed, and the effect of it moſt evident, in the cloſe: *Magis tamen et deſideratur in clauſulis et apparet* (numerus.)

RULE 5.

"PREPOSITIONS uſually precede the caſes governed by them."

EXAMPLES.

Eo *in urbem.* *Sub judice* lis eſt. *Poſt fata* quieſcit.
Nunquam libertas gratior extat,
Quàm *ſub rege* pio.

EXCEPTIONS.

This rule is contrary to the general maxim of placing the word governed before the word which governs it; yet the caſe itſelf is ſo far congruous to the general poſition, that there is no rule which has more exceptions than the preſent.

1. *Verſus, towards,* is ſet after its caſe; as *Londinum verſus, towards London.*

2. *Tenus, as far as,* is ſet after its caſe, whether that caſe be an ablative or genitive; as *Portâ tenus: aurium tenus.*

3. *Penes, in the power of,* may follow its caſe; as *Omnia adſunt bona, quem penes eſt virtus. Plaut.*

4. *Uſque, even to,* or *as far as,* whether with or without a concomitant particle, is elegantly ſet after its caſe; as *Romam uſque; ad Romam uſque; trans Alpes uſque; ab Athenis uſque.*

5. *Cûm, with,* is commonly ſet after theſe words, *me, te, ſe, quo, quâ, qui, quibus, nobis* and *vobis;* as *mecum, tecum, &c.*

In ſhort, there is hardly any prepoſition which may not be ſometimes found after its caſe. Here follow a few inſtances more rare than the foregoing:

Tempora circum. Virg. Poçula circum. Lucret.
Quem contra. Cic. Populo coram. Suet.
Specula de montis. *Virg. Montibus in* noſtris. *Id.*
Studia in contraria. Virg. Quercus inter et ilices. *Hor.*
Corpore pro Nymphæ. *Ov. Me ſine. Virg.*
Vitiis nemo *ſine* naſcitur. *Hor. Maſſâ* latuere *ſub* ipſâ. *Ov.*
Fluctus ſubter labere Sicanos. *Virg. Membra ſuper. Luc.*
Scopulum ſuper. Phæd. Hæc ſuper impoſuit. *Ov.*
Quos ultra citra que. *Hor. Mortem* aliquid *ultra* eſt? *Sen.*

Theſe liberties, uſed both by proſe writers and poets, the learner may adopt, to aſſiſt metre in verſe, and at all times for euphony, or emphaſis.

RULE 6. *Firſt Concord.*

"THE finite verb is uſually placed after its nominative caſe, ſometimes at the diſtance of many words."

Though we have ſeen this very fully exemplified in former rules, yet this poſition of the verb with reſpect to its nominative caſe, or rather the poſition of the nominative caſe itſelf, has not been yet diſtinctly attended to: and they who inſtruct children, know the danger of leaving any thing to be gathered by inference, however obvious. It is neceſſary moreover to propoſe this rule, as it affords an opportunity of looking into its exceptions, which are important.

This rule, in other words, is, *The nominative caſe is commonly ſet before its verb.*

EXAMPLES.

1. *Mors* omnibus *eſt* communis. *Cic.*
2. *Sylla* omnes ſuos divitiis explevit.

3. *Amor* miſceri cum timore non *poteſt.*

EXCEPTIONS.

1. In very ſhort ſentences the nominative caſe is frequently ſet after the verb; as, "Quare, patres conſcripti, *ſecedant improbi.*" *Cic.* "*Occiſus eſt* cum liberis *Marcus Fulvius, conſularis.*" *Id.* "*Creſcit* in dies ſingulos *hoſtium numerus.*" *Id.* "At *ſectabantur multi.*" *Id.*

2. And in longer ſentences, to improve the cadence, the nominative may follow the verb; obliques and infinitives, if there be any, being ſtill placed foremoſt, according to rules 1, 2; as,

"Quouſque tandem abutere, Catilina, patientiâ noſtrâ? Quamdiu etiam furor iſte tuus nos eludet? Quem ad finem ſeſe effrænata *jactabit audacia*?" *Cic.*

Read the nominative *audacia* here before *jactabit*, the cadence will be ruined, and the ear will immediately determine that it is very properly placed after; whereas, if you read *furor*, the other nominative after *eludet*, the ear will be no leſs offended there. This ſhews, that on ſuch occaſions the ear is to be conſulted, and that the proper place of the nominative is before the verb, unleſs harmony require it to be after, perſpicuity at the ſame time allowing it to be ſo.

3. Becauſe, as we have been already adviſed, the cadence is that part of the period which makes moſt impreſſion on the mind; and becauſe ſentences, as well as diſcourſes, if well conſtructed, will ever grow more emphatic as they advance, according to that of Quinctilian, *Augeri enim debent ſententiæ et inſurgere:* for theſe reaſons, if in the nominative caſe there be any thing that ſhould ſtrike moſt, and draw much attention, the cadence of courſe is the place for that word to appear in; as,

"*Aderat* janitor carceres, carnifex prætoris, mors terrorque ſociorum et civium Romanorum, *lictor Seſtius.*"
Cic. in Ver.

Whoever, ſays Monſ. Rollin in his Belles Lettres, ſpeaking of this paſſage, whoever ſhould put *lictor Seſtius* in the beginning, would ſpoil the period. The dreadful apparatus of this executioner, this *carnifex*, as Cicero re-

5. *Cùm, with,* is commonly ſet after theſe words, *mè, te, ſe, quô, quâ, quî, quibus, nobis* and *vobis*; as *mecum, tecum, &c.*

In ſhort, there is hardly any prepoſition which may not be ſometimes found after its caſe. Here follow a few inſtances more rare than the foregoing:

Tempora circum. Virg. Pocula circum. Lucret.
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Studia in contraria. Virg. Quercus inter et ilices. *Hor.*
Corpore pro Nymphæ. *Ov. Me ſine. Virg.*
Vitiis nemo *ſine* naſcitur. *Hor. Maſſâ* latuere *ſub* ipſâ. *Ov.*
Fluctus ſubter labere Sicanos. *Virg. Membra ſuper. Luc.*
Scopulum ſuper. Phæd. Hæc ſuper impoſuit. *Ov.*
Quos ultra citra que. *Hor. Mortem* aliquid *ultra* eſt? *Sen.*

Theſe liberties, uſed both by proſe writers and poets, the learner may adopt, to aſſiſt metre in verſe, and at all times for euphony, or emphaſis.

RULE 6. *Firſt Concord.*

"THE finite verb is uſually placed after its nominative caſe, ſometimes at the diſtance of many words."

Though we have ſeen this very fully exemplified in former rules, yet this poſition of the verb with reſpect to its nominative caſe, or rather the poſition of the nominative caſe itſelf, has not been yet diſtinctly attended to: and they who inſtruct children, know the danger of leaving any thing to be gathered by inference, however obvious. It is neceſſary moreover to propoſe this rule, as it affords an opportunity of looking into its exceptions, which are important.

This rule, in other words, is, *The nominative caſe is commonly ſet before its verb.*

EXAMPLES.

1. *Mors* omnibus *eſt* communis. *Cic.*
2. *Sylla* omnes ſuos divitiis explevit.

3. *Amor* miſceri cum timore non *poteſt.*

EXCEPTIONS.

1. In very ſhort ſentences the nominative caſe is frequently ſet after the verb; as, "Quare, patres conſcripti, *ſecedant improbi.*" *Cic.* "*Occiſus eſt* cum liberis *Marcus Fulvius, conſularis.*" *Id.* "*Creſcit* in dies ſingulos *hoſtium numerus.*" *Id.* "At *ſectabantur multi.*" *Id.*

2. And in longer ſentences, to improve the cadence, the nominative may follow the verb; obliques and infinitives, if there be any, being ſtill placed foremoſt, according to rules 1, 2; as,

"Quouſque tandem abutere, Catilina, patientiâ noſtrâ? Quamdiu etiam furor iſte tuus nos eludet? Quem ad finem ſeſe effrænata *jactabit audacia*?" *Cic.*

Read the nominative *audacia* here before *jactabit*, the cadence will be ruined, and the ear will immediately determine that it is very properly placed after; whereas, if you read *furor*, the other nominative after *eludet*, the ear will be no leſs offended there. This ſhews, that on ſuch occaſions the ear is to be conſulted, and that the proper place of the nominative is before the verb, unleſs harmony require it to be after, perſpicuity at the ſame time allowing it to be ſo.

3. Becauſe, as we have been already adviſed, the cadence is that part of the period which makes moſt impreſſion on the mind; and becauſe ſentences, as well as diſcourſes, if well conſtructed, will ever grow more emphatic as they advance, according to that of Quinctilian, *Augeri enim debent ſententiæ et inſurgere:* for theſe reaſons, if in the nominative caſe there be any thing that ſhould ſtrike moſt, and draw much attention, the cadence of courſe is the place for that word to appear in; as,

"*Aderat* janitor carceres, carnifex prætoris, mors terrorque ſociorum et civium Romanorum, *lictor Seſtius.*"

Cic. in Ver.

Whoever, ſays Monſ. Rollin in his Belles Lettres, ſpeaking of this paſſage, whoever ſhould put *lictor Seſtius* in the beginning, would ſpoil the period. The dreadful apparatus of this executioner, this *carnifex*, as Cicero re-

peatedly ſtyles him in his pleadings againſt Verres, ſhould go before him.

"Quid putem? Contempumne me? Non video, nec in vitâ, nec in gratiâ, nec in rebus geſtis, nec in hac meâ mediocritate ingenii, quid deſpicere, *poſſit Antonius.*"

Cic. Philip. 2.

Cicero meaned, that, of all the people in the world, the laſt was Antony, to whom, on any ſcore of merit, he ſhould expect to be an object of contempt. He has clearly ſhewn his meaning, by placing *Antonius* in the cadence; and by the ſame poſition of that word he has fully expreſſed his own contempt of Antony.

"Haſtâ *poſitâ* pro æde Jovis Statoris *bona Cnæi Pompeii:* (miſerum me! conſumptis enim lacrymis, tamen infixus animo *hæret dolor!*) bona inquam, Cnæi Pompeii Magni voci acerbiſſimæ ſubjecta præconis." *Cic. Philip.* 2.

Cicero upbraids Antony with the cruel and ſhameful manner in which he had inſulted Pompey the Great, the champion of Roman liberty, and more than once the ſaviour of the ſtate. Antony had confiſcated the goods of that illuſtrious Roman, and had even expoſed them to ſale at public auction. Now it was not the auction, *(haſtâ poſitâ)* nor the place where the auction was holden, *(proæde Jovis Statoris)* but the *bona Cnæi Pompeii*, it being Pompey's goods that were ſo diſhonoured; this was the circumſtance by which Cicero would inflame the ſenate with indignation againſt his adverſary; and therefore, with great judgment, this nominative and its adjuncts *(bona Cnæi Pompeii)* conclude the firſt ſentence.

In that charming parentheſis, again, how admirably does the nominative *dolor* ſtrike the laſt blow, that it might thereby be *infixus*, enſtamped and rooted, as in the ſpeaker's own mind, ſo alſo in the breaſt of his audience! And ſurely, if there be any thing in the poſition of words, *dolor* is moſt critically planted here, whether the orator had in view to kindle the like paſſion in the boſoms of the conſcript fathers, or to teſtify his own fixed reſentment at ſuch indign uſage of Pompey; and that, though he did not weep indeed, his tears being all exhauſted, there ſtill remained in his mind that which was *inextricable*, and which would gore him to the laſt—*indignant grief.*

But in the cadence, at the close of the whole passage, we find *præconis*, not *bona Cnæi*, &c. and that with peculiar propriety. The dignity of the personage here spoken of had been already sufficiently attended to. Pompey once critically named, and every thing being gained that could be from the respect which the senate entertained for that character, (here, however, and not before, most seasonably amplified by the style and epithet of *Magni*) it was the artful management of Cicero to give most force now to that aggravating term *præconis, the common crier*, the instrument of Antony in profaning Pompey's honour.

"*Stat* sua cuique *dies.*" *Virg.*

More than the measure of the verse, the natural importance of this nominative *dies* here, *that fatal day*, is happily accorded to by its being there placed, where it must needs make the last and most sensible impression on the reflecting mind. Transpose these words, thus,

Cuique dies sua stat.

Here is no false quantity, but the verse much deformed; because *dies* is spoiled of its dignity by that too speedy transition which must now be made to the words that follow. So much in writing may be lost or won by the position of a single word; and so much may be effected by a well-judged cadence. *Sæpe tamen est vehemens aliquis sensus in verbo; quod si in mediâ parte sententiæ latet, transiri intentione, et obscurari circumjacentibus solet: in clausulâ positum assignatur auditori et infigitur. Quinct.*

4. The nominative case is properly set after its verb, when it (the nom.) is the antecedent to a relative that cannot well come before that verb, nor yet by the intervention of other words be separated from its antecedent: As, in Cicero,

"Lucius Rubrius Cassinas fecit hæredem. Et quidem vide, quàm te *amavit is, qui* albus atervè fueris ignorans, fratris filium præteriit!"

This is a sarcasm of Cicero against Antony, who had boasted of his having been named as heir in more wills than Cicero ever was. Cicero allows this; but accounts for it. He insinuates, that Antony had forged many of the wills, in which he had been so greatly favoured.

Lucius Rubrius of Caſſinum, ſays he, made you his heir, in preference to his own nephew; a ſtrange inſtance of affection this in one who knew nothing of you! In this paſſage *is*, the nominative to *amavit*, is the antecedent, and *qui* the relative: *Is* is the pretended teſtator, *qui albus aterve*, &c. the circumſtance by which it ſhould ſeem that he was only a pretended teſtator, that is, the antecedent. *Is*, to whom Antony became heir, and the relative *qui*, to whom Antony was never known, denote the ſame man. Of courſe, the inconſiſtency, which Cicero alludes to, is ſtrengthened and made more flagrant by thoſe two members of the period, *is*, *qui*, being thus united; but united they could not be, if the nominative *is* were placed before *amavit*; for if it were ſo placed, the relative *qui* could not accompany it without entirely mutilating and diſmembering the whole texture of the ſentence.

From all that has been ſaid under this rule, there are three inferences to be drawn:

1. That a judicious poſition of words mightily conduces to the ſtrength and beauty of a diſcourſe: hence the importance of theſe rules.

2. That ſpecial care ſhould be had to form an eaſy, flowing and harmonious cadence. *V. infra* R. 15.

3. That into the cadence ſhould be thrown (ſo it be done with perſpicuity and order) not only a nominative caſe, but any other word, which, being of extraordinary import, may by that poſition be ſet off to advantage, and obtain its due weight. Thus Cicero, in the example above, gave great ſtrength to *præconis* by ſetting it in the cadence, whereas in its natural place before *voci acerbiſſimæ* that word would have been loſt almoſt in inſignificance. And thus, when Quinctilian in his chapter *de Compoſitione*, ſpeaking of the cadence, would give an inſtance of a very fine one, he choſe one from Cicero's ſecond Philippic, conſiſting of the adverb *poſtridie*.—"Quale eſt illud Ciceronis; *Ut tibi neceſſe eſſet in conſpectu Populi Romani vomere poſtridie.* Transfer hoc ultimum, minùs valebit. Nam totius ductûs hic eſt quaſi mucro: ut per ſe fædæ vomendi neceſſitati (jam nihil ultra expectantibus) hanc quoque adjiceret deformitatem, ut ci-

bus teneri non poſſet *poſtridie*. To vomit after wine betrays intemperance: but to retch and diſgorge *poſtridie, the day after*, ſhews the exceſs of the day preceding to have been indecent indeed: hence the importance of *poſtridie* in this paſſage; and the reaſon of its appearing in the cadence, there nicely planted to badge Antony with the deformed and beſtial character of a drunkard.

RULE 7.

"THE adjective or participle is commonly placed after the ſubſtantive with which it agrees."

EXAMPLES.

1. "Ab eo ordiri volui maximè, quod et *ætati tuæ* eſſet aptiſſimum, et *auctoritati meæ*." *Cic.*

2. "*Rebus præſentibus* adjungit atque annectit futuras." *Id.*

3. "Vitæ curſum videt, ad eamque degendam præparat *res neceſſarias*." *Id.*

4. "*Generi* animantium *omni* eſt a naturâ tributum, ut ſe, vitam, corpuſque tueatur." *Id.*

5. "*Ambitio major: vita triſtior*." *Id.*

EXCEPTIONS.

1. To avoid a diſagreeable concurrence of vowels, there may be frequent occaſion to ſet the adjective before its ſubſtantive: as, "*Innuba puella;—hæ diſciplinæ*." See other inſtances under the following exception.

2. In Cicero the adjective often precedes the ſubſtantive when the latter conſiſts of more ſyllables than the former, eſpecially if the adjective be a very ſhort word, and the ſubſtantive a long one; as, "*Hæ diſciplinæ* igitur; *hoc animal; magnæ diſſimilitudines; ulla* officii *præcepta*; propria eſt *ea præceptio* Stoicorum; ſequemur *hoc* quidem *tempore*, et *hac* in *quæſtione* potiſſimum Stoicos; in *eo ſtudio* ætatem conſumpſi." *Cic.*

Unleſs there are manifeſt reaſons for the contrary, longer words ſhould generally be placed after thoſe that

are ſhorter; for when polyſyllables are ſucceeded by ſhort words, eſpecially by monoſyllables, the language is deformed and trunkleſs. The baſis of a period is its cadence. Clauſula *eſt ſedes orationis*, ſays Quinctilian; and as a wiſe builder will be careful to give much ſtrength to the ground-work, ſo good compoſition requires that long words do in general, as by their own weight, incline towards the cadence, which is then made more gradual; the period throughout is ſtrengthened; and by ſuch periods the whole diſcourſe becomes nervous and ſedate.

3. When the ſubſtantive, with which the adjective agrees, has a genitive caſe depending on it, the adjective is better placed firſt, and the genitive next, the ſubſtantive, on which the genitive depends, being ſet laſt of the three; as, "His ergo *ſanctiſſimis reipublicæ vocibus* pauca reſpondebo." *Cic.* "*Nulla* enim *vitæ pars.*" *Id.* "*Illud forenſe dicendi, hoc quietum diſputandi genus.*" *Id.* "*Ulla officii præcepta.*" *Id.*

4. When the ſubſtantive, with which the adjective agrees, is itſelf a genitive caſe governed of another ſubſtantive; then alſo the adjective may be firſt of the three, and the genitive, according to R. 2, before the ſubſtantive which governs it; as, "*Omnium Gallorum copiæ.*" "Ut par ſis in *utriuſque orationis facultate.*" *Cic.*

5. Sometimes the adjective is ſet before the ſubſtantive for no other reaſon than only to gratify the ear: *Bonus puer. Celer equus. Magnum ſtudium. Summum bonum.*

We muſt not think ſcorn of the ear's judgment, to which our maſter, Quinctilian, makes great conceſſions. *Optimè autem de illa* [compoſitione] *judicant aures; quæ et plena ſentiunt, et parùm expleta deſiderant, et fragoſis offenduntur, et lenibus mulcentur, et contortis excitantur, et ſtabilia probant, clauda deprehendunt, redundantia et nimia faſtidiunt. Inſtit.* 9, 4. Nay, the ear, he ſays, is ſo general, ſo nice a judge, that even illiterate perſons thereby are charmed with a good compoſition, though they cannot, like the ſcholar, account for the pleaſure they receive, nor give the reaſon why. *Ideoque docti rationem componendi intelligunt, etiam indocti voluptatem. Ibid.* By all means therefore let

the learner conſult his ear, repeating to himſelf again and again the ſame words in divers poſitions, always however within the preſcript of rules; and by degrees uſe will enable him to aſcertain the right poſition, *quoad numerum.*

RULE 8.

"THE relative is commonly placed *after* the antecedent with which it agrees."

EXAMPLES.

1. "Cognoſces ex iis *literis*, *quas* liberto tuo dedi." *Cic.*
2. Male ſecum agit *æger*, medicum *qui* hæredem facit.

EXCEPTIONS.

1. Monſ. Lancelot, in his *New Method*, &c. well obſerves, that the relative *qui*, &c. ſhould generally be conſidered as between two caſes of the ſame ſubſtantive; and then by the third concord it agrees with the foregoing ſubſtantive, as the true antecedent, in gender, number and perſon; by the ſecond concord, with the following ſubſtantive, in caſe, gender and number. Theſe two ſubſtantives are ſometimes actually expreſſed, both the one and the other; as, "*Bellum* tantum, *quo bello* omnes premebantur, Pompeius confecit." *Cic.* "Ultra eum *locum*, *quo in loco* Germani conſederant." *Cæſ.* "*Diem* inſtare, *quo die* frumentum militibus metiri oporteret." *Id.* Cæſar, a moſt exact writer, was fond of this phraſe; and it ſhould always be adopted, when without it there may be any danger of ambiguity, as the following inſtance will ſhew; "Leodamantem, *Cleophili* diſcipulum, *qui Cleophilus*, &c." *Apul.* If *Cleophilus* had not been repeated, *qui* might erroneouſly be referred to *Leodamantem*, inſtead of the true antecedent *Cleophili.* Thus much it was neceſſary to premiſe for a right underſtanding of what follows.

Of theſe two caſes, between which the relative is ſaid to ſtand, that which follows the relative is uſually omitted, the other, the true antecedent, is more commonly expreſſed, and from hence ariſes the preſent rule.

But it happens ſometimes, and elegantly, that the true antecedent is omitted, and the following caſe expreſſed, which, though in fact no exception to the rule, yet appears to be ſo, and muſt be attended to accordingly.—Here are inſtances of this apparent, though no real, exception:

1. "Nemini credo, *qui dives* blanditur pauperi."

The full expreſſion would be, *Nemini diviti credo, qui dives, &c.*

2. "Populo ut placerent, *quas* feciſſet *fabulas*." *Ter.*

Populo ut illæ fabulæ placerent, quas feciſſet fabulas.

3. "Illi, ſcripta *quibus* comœdia priſca *viris* eſt." *Hor.*

Illi viri, ſcripta quibus comœdia priſca viris eſt.

4. "Atque alii, *quorum* comœdia priſca *virorum* eſt." *Atque alii viri, quorum, &c. virorum, eſt.* [*Id.*

5. *Cujus* odorem *olei* nequeas perferre——

. . . . . .

Cornu ipſe bilibri
Caulibus inſtillat. *Id.*

Ipſe cornu bilibri inſtillat caulibus oleum, cujus olei, &c.

The learner now perceives in what manner the antecedent may ſeem to be placed after the relative; the antecedent, in truth, being underſtood, and the other caſe, which is commonly omitted, being in ſuch phraſes expreſſed.

But this other caſe, this ſecond ſubſtantive, which uſually follows the relative, may be placed, as by the poets it often is, before the relative, the true antecedent being ſtill underſtood; as,

1. *Urbem quam* ſtatuo, veſtra eſt. *Virg.*

Here *urbem* is evidently the ſubjunctive noun, elſe it would not be in the acc. caſe, the full ſentence being, *Hæc urbs, quam urbem ſtatuo, veſtra eſt.*

2. *Eunuchum quem* dediſti nobis, quas turbas dedit? *Iſte eunuchus, quem eunuchum, &c.* [*Ter.*

3. *Naucreatem quem* convenire volui, in navi non erat. [*Plaut.*

Naucreates, quem Naucreatem, &c.

Thus explained, many paſſages in the Latin authors will be as eaſy as they are elegant; while, for want of this obvious reſolution, they have been thought very difficult, as particularly that of Plautus above has perplexed many commentators.

2. A real exception. The relative may be placed before its antecedent, when for any ſufficient reaſon it cannot be ſet *immediately* after it, and then no where after it, much leſs a great diſtance after it, without ambiguity. See this illuſtrated, under the next rule, in the example, "*Hæc qui faciat, &c.*"

RULE 9.

"THE relative is placed as near to the antecedent as poſſible."

EXAMPLES.

1. The reaſon of this rule is, that the connection between the relative and antecedent (the clue many times of the whole period) may be kept as clear and as free from obſcurity as poſſible. According to this rule, many words muſt not ſtand betwixt the relative and antecedent; for by ſuch a ſeparation the ligature or tie of theſe two important members of the period may be weakened, perhaps deſtroyed; nor may we place between them any word at all, which from ſuch a poſition may be miſtaken for the antecedent.

"Non ego *cum* cum ſummis viris comparo, ſed ſimillimum *Deo* judico, hæc *qui* faciat."

Here *cum* is the antecedent to *qui*, but that does not appear ſo diſtinctly as it ought, not only becauſe there are very improperly two perſonal verbs, two whole ſentences, between this relative and its antecedent; but alſo becauſe, as *qui* now ſtands, *Deo* may be erroneouſly taken for the antecedent, and no unmeaning ſentence be made of it. Therefore Cicero, whoſe words theſe are, did not ſo arrange them. But, unwilling by the interpoſition of

hæc qui faciat, where the relative lies, to ſeparate *eum*, which is the antecedent, from thoſe terms of honour, *cum ſummis viris comparo, ſed ſimillimum Deo judico*, with which Julius Cæſar, the perſon meant by *eum*, was to be complimented, and at the ſame time cautious to avoid that ambiguity with which the above condemned poſition of *qui* would be attended, he marſhalled his words after this manner;

"Hæc *qui* faciat, non ego *eum* cum ſummis viris comparo, ſed ſimillimum Deo judico."

The natural poſition of the relative is after the antecedent, certainly. But here a political reaſon excluding *qui* from the place next after *eum*, there remained but this alternative, viz. to place *qui* ſtill after its antecedent, but at ſuch a diſtance as to create an ambiguity; or elſe to ſet it before its antecedent, bringing it as near as poſſible that way, contrary to the uſual form indeed, but without riſking the ſenſe. Cicero preferred the latter; teaching us, that perſpicuity in language is of ſo much importance, that faſhion, even rules themſelves, however elegant and uſeful on general occaſions, muſt yield, when a too ſcrupulous obſervance of them would counteract or obſcure the meaning of a diſcourſe.

2. "Mea quidem ſententiâ, paci ſemper eſt conſulendum."

This ſentence has in it no relative, and might, for ought the preſent rule has to do with it, be indifferently expreſſed as it is, or,

Paci mea quidem ſententia ſemper eſt conſulendem.

Or,

Mea quidem ſententia ſemper eſt conſulendum paci.

Or,

Semper eſt conſulendum paci mea quidem ſententia.

Here for *paci* you have the choice of four poſitions: it may be either the firſt word, or the laſt; or it may be ſet between *ſententiâ* and *ſemper*, or between *conſulendum* and *meâ*. But ſhould *paci* be an antecedent to a relative, the poſition will be no longer arbitrary; but after *paci*, wherever it be placed, and as ſoon after as poſſible, muſt come the relative and its adjunct. Accordingly, Cicero wrote thus,

" Meâ quidem ſententiâ, *paci, quæ nihil habitura ſit inſidiarum*, ſemper eſt conſulendum."

Now *paci* the antecedent, and *quæ* the relative, are hand in hand, as they ought to be; and the relation between them is evident. But ſuppoſe it had been thus,

" Paci, meâ quidem ſententiâ, quæ nihil habitura ſit inſidiarum, ſemper eſt conſulendum." *Or*,

" Paci ſemper eſt conſulendum, meâ quidem ſententiâ, quæ nihil habitura ſit inſidiarum." *Or*,

" Meâ quidem ſententiâ, quæ nihil habitura ſit inſidiarum, paci ſemper eſt conſulendum."

In each of theſe three poſitions, *ſententiâ* aſſumes the appearance of, and may be taken for, the antecedent, as well as *paci*. Hence the neceſſity of the rule; and the impropriety of placing between the antecedent and the relative many words, or even a ſingle word, that may bear the appearance of the former.

To this rule there is no exception. For, as it is not ſaid, that the relative ſhall always follow the antecedent, but that it ſhould be as near to it as poſſible, and this with a view to perſpicuity; I know not on what occaſion the contrary may be requiſite, other than to perplex one's language, and the mind of him to whom the diſcourſe is made: but this, whether it be adopted in the pulpit, by the hiſtorian, in the ſenate-houſe, or at the bar, is the trick of folly, the ſubterfuge of a knave in a bad cauſe.

MISCELLANEOUS RULES.

Rule 10. *Adverbs.*

" ADVERBS are placed before, rather than after, the words to which they belong."

EXAMPLE.

" Hoc tantum bellum, *tam turpe, tam vetus, tam late diviſum* atque diſperſum, quis *unquam arbitraretur*, aut ab

Tam comes immediately before *tenuis*, to which it belongs, and again *tam* immediately before *parva*, becauſe there are no words depending on *tenuis* and *parva* to intervene.

In the latter part of this example *(quæ non portus, &c.)* the adverb *non* belongs to the verb *defenderet*, and is accordingly placed before it, but not immediately before it; there are fourteen words between; which words being all governed of, or ſtrictly connected with, *defenderet*, muſt come nearer to it than a leſs important particle; and therefore, according to the exception, that particle, the adverb *non*, muſt ſtand at a greater diſtance.

From this poſition of *non* with *defenderet*, ſee the importance of the tenth rule, which requires that adverbs be placed before the words they modify, rather than after. Rather than violate that rule, by putting an adverb after the word to which it belongs; and at the ſame time to abide by what the exception to this eleventh rule directs, Cicero would put *non* before *defenderet*, though at the diſtance of fourteen words. So delicate, ſo ſcrupulous, is the genius of the Latin tongue.

Rule 12.

"*IGITUR*, *autem*, *enim*, *etiam*, are very ſeldom placed firſt in a clauſe or ſentence. The enclitics *que*, *ne*, *ve*, are never placed firſt."

EXAMPLES.

Igitur.

1. "Quod *igitur* in cauſa quærendum eſt, &c." *Cic.*

2. "Nec promiſſa *igitur* ſervanda ſunt ea, quæ ſunt iis, quibus promiſeris, inutilia." *Id.*

Salluſt frequently ſets *igitur* firſt in a ſentence, as, "*Igitur* confirmato animo, &c." But in this he is not to be imitated, *igitur* being very ſeldom ſo placed by other writers. Pareus, in his *Lexicon Criticum*, ſays of this particle, *Eleganter in mediâ oratione collocatur.*

Autem.

The ſame Pareus ſays of *autem*, *Venuſtè collocatur in media ſententia ;* and cites this inſtance from Terence, "Quid tu *autem*, aſine, hic auſcultas ?"

Enim.

"Neque *enim* eos ſolos, &c." *Cic.*

Enim, *poſt duas dictiones ſæpe collocatur*, ſays Pareus, and produces theſe examples from Cicero ; "Mihi ante *enim*." "Druſia cupit *enim* vendere." Inanimum eſt *enim*, *&c.*"

Etiam.

1. "Nondum *etiam* dixi, quæ volui." *Ter.*
2. "At juvenis nihil *etiam* ſequius ſuſpicatus. *Apul.*

Que.

"Alcandrum*que*, Haliumque, Noëmona*que*, Pritanin*que*." *Ov.*

Ne.

This is not *ne* the negative for *non*, *neu*, *neudum*, *&c.* but the enclitic for *nonne ? annon ? utrum ? &c.* an interrogative, and generally an affirmative.

1. Datur*nè* illa Pamphilo hodie nuptum ? *Ter.*
2. Adeon' me ignavum putas ? *Id.* *Adeon'* for *adeone.*
3. Juſtitiæ*ne* prius miror, belli*ne* laborum ? *Virg.*

Ve.

Si quis in adverſum rapiat caſuſ*ve*, Deuſ*ve*. *Id.*

Thus *que*, *ne*, *ve*, are always attached to a preceding word, as if a part of the ſame, and are even uttered as ſuch ; as, *Deúſve*, not *Deus ve.*

RULE 13.

"*TAMEN* is very often and elegantly placed after the firſt, ſecond or third word of the clauſe in which it ſtands."

Tamen *eleganter in fine ſententiæ collocatur.* *Pareus.*

EXAMPLES.

1. Incipiam *tamen*. *Tibull.*

2. Tu moriere *tamen*. *Propert.*
3. Tu, ſi tuis blanditiis *tamen*. *Cic.*

EXCEPTION.

Tamen more frequently occurs firſt in a ſentence than *igitur*, *autem*, *enim* and *etiam* do; for which reaſon it is here ſpoken of apart. And indeed, though its uſual poſition is as the rule ſays, yet, when the clauſe, of which *tamen* is a member, is preceded by ſome weighty circumſtance, and does itſelf alſo advance ſomething as weighty, ſomething, which, by being equally true, equally important, &c. may countervail the other; in ſhort, when *tamen* is uſed to aver any thing very ſtrongly, *cum aſſeverè valde*, then it aequires a peculiar force by being ſet firſt, ſo exciting and arreſting the attention to what follows. Of this here are three examples from Cicero.

1. "Tametſi mihi nihil fuit optatius, quam ut primùm abs te ipſo, deinde a cæteris omnibus, quàm gratiſſimus erga te eſſe cognoſcerer; *tamen* afficior ſummo dolore, ejuſmodi tempora poſt tuam profectionem confecuta eſſe, ut et meam, et cæterorum erga te fidem et benevolentiam abſens experiere." *Cic. Ep. ad famil.* 1, 5.

2. "Nam etſi minore in re violatur tua dignitas, quam mea ſalus afflicta ſit; *tamen* eſt tanta ſimilitudo, ut ſperem te mihi ignoſcere, ſi ea non timuerim, quæ ne tu quidem unquam timenda duxiſti." *Ep. ad famil.* 1, 6.

3. "Quod me quodammodo molli brachio de Pompeii familiaritate objurgas: nolim ita exiſtimes, me mei præſidii cauſâ cum illo conjunctum eſſe, &c.——ſed ut ille eſſet melior, et aliquid de populari levitate deponeret; quem, &c.—Quid, ſi etiam Cæſarem, cujus nunc venti valde ſunt ſecundi, reddo meliorem? Quinetiam, ſi mihi nemo invideret; ſi omnes, ut erat æquum, faverent; *tamen* non minus eſſet probanda medicina, quæ ſanaret vitioſas partes reipublicæ, quàm quæ exſecaret." *Ep. ad Att.* 2, 1.

RULE 14.

"CONNECTED words ſhould go together; that *is*, they may not be ſeparated from each other by

words that are extraneous, and have no relation to them."

There is nothing in this rule contrary to what has been advanced in foregoing ones; where, eſpecially under the third, fourth, and ſixth, it appeared, that words immediately connected, as the verb and nominative caſe, the word governed and that which governs it, &c. may be ſeparated from each other ſo far as to admit whole clauſes between them; for theſe words thus interpoſed are every one of them connected with one another, and with thoſe between which they lie; ſo that if we examine the longeſt well-written period, it will be found that, in the expreſs terms of this rule, connected words go together, having not one extraneous word between them.

The intent of this rule is, to ſet a guard againſt that inartificial mixture and rude jumble of words, which boys are apt to fall into from a laudable ambition of writing freely. They find, that in the Latin tongue words are ſeldom confined to the natural order, and therefore they ſet about a new one; but, unacquainted with the laws of compoſition, they have no method; and having no method, they have recourſe to conjecture, their prime counſellor, or to chance, the general one, for the manner in which they are to write. Hence what is thus written is like a maſs of any other things, which chance might throw together, *fragoſa et interrupta oratio*, as Quinctilian would call it, compoſed of words gathered well enough from the dictionary, and in which there may not be what is commonly called falſe Latin, but in the contexture ſo confuſed and deſultory, that the natural order would be ten times better.

But for all this, the learner is ſtill to quit the natural order, in which the beauties of the Roman tongue can ſeldom be diſplayed. Only let him know the bounds which he may not paſs. Let him always bear in mind this general caution, that though words which are connected may not be always contiguous, yet neither does good compoſition allow them to be ſeparated from each other by words which *among them* have neither relation nor ſignificancy, and therefore ought to have no place.

EXAMPLES.

The poſition of *ſcribam* is unfortunate and faulty in this expreſſion of Horace;

"Quiſquis erit vitæ, *ſcribam*, color." *Sat.* 2, 1.

Scribam forms no parentheſis here; nor has it any connection either by government or concord with either of the words between which it ſtands: between them therefore it ſhould have no place, any more than between *quiſquis* and *erit*. In the accuracy of good language its place is after *color*.; or, if the whole context would admit of it, before *quiſquis*. Thus again, in the ſame ſatire, *judice* is out of its place, in

——————"Sed bona ſi quis.
"*Judice* condiderit, laudatur Cæſare."

It ſhould ſtand in the clauſe with *laudatur*, no doubt.

Ninus enlarged his empire as far as the borders of Lybia.

"Ninus *Lybiæ* protulit imperium uſque ad terminos."

Here the Latin is improperly expreſſed. *Lybiæ* has no ſort of connection with either of the words between which it ſtands, nor with any other word to them related: ſo that *Lybiæ* there is perfectly extraneous, and demands another poſition. To know its proper place, conſider where its affinity lies. It is a genitive caſe, governed of *terminos*; therefore near *terminos* it muſt ſtand, at leaſt ſo near as to ſhew the connection; thus,

Ninus protulit imperium uſque ad terminos Lybiæ. Or,
Ninus uſque ad terminos Lybiæ imperium protulit. Or,
Uſque ad terminos Lybiæ Ninus imperium protulit. Or,
Ninus ad Lybiæ uſque terminos protulit imperium.

Now what has been ſaid of *Lybiæ*, between *Ninus* and *protulit*, would be true of *uſque*, and of *ad*, and of *terminos*, in that poſition, but not of *imperium*, becauſe *imperium* would not be extraneous there, being connected with one of thoſe words, namely, *protulit*: nor even againſt *Lybiæ* in that poſition would this objection lie, if *Lybiæ* had been governed of *imperium* inſtead of *terminos*; for then it would be *Ninus enlarged the empire of Lybia*, and the circumſtances of poſition would change with the ſenſe.

But theſe irregularities are leſs likely to happen in *ſhort* ſentences than in thoſe of two or more clauſes;

where, from a neglect of punctuation, boys frequently ſet in one clauſe words which ought to be in another. By one word thus miſplaced, two clauſes at leaſt are ſpoiled, one overcharged, the other mutilated. Let us ſee this exemplified.

Of all connexions, none is more excellent, none more ſtrong, than when good men, alike in manners, are attached to each other.

Omnium ſocietatum nulla præſtantior eſt nulla quàm firmior cum viri moribus boni ſimilis ſunt ſimiliaritate conjuncti.

Suppoſe a ſchool-boy, unacquainted with the preſent rule, to produce this as an evening exerciſe, without any punctuation, and the order of words ſo broken as to be almoſt unintelligible.

In this exerciſe there is a great perplexity, and it ariſes entirely from the falſe poſition of only two words, *quàm* and *boni*: *quàm* is put in the ſecond clauſe, whereas it ought to be in the third; and *boni*, which belongs likewiſe to the third clauſe, is ſet in the fourth. We will reduce this inſtance into proper order.

Omnium ſocietatum nulla præſtantior eſt, nulla firmior, quàm cum viri boni, moribus ſimilis, ſunt ſimiliaritate conjuncti.

If we inquire into the uſe of *quàm* and *boni*, we ſhall know, that they are now in their right poſition.

Quàm, *than*, is a comparative conjunction, and can be of no uſe, but where it ſerves to couple the two members of a ſentence, between which a compariſon is made.—The compariſon here is between the friendſhip of good men and that of others, that is, between *omnium ſ. n. p. v. n. firmior* on one hand, and *cum viri boni*, &c. on the other; here therefore between *firmior* and *cum*, and here only, is *quàm* to do its office.

In like manner the adjective *boni* can have no place in the fourth clauſe, where it has no connexion. It agrees with the ſubſtantive *viri* in the third clauſe, and there it muſt be.

Quinctilian, in his chapter *de Compoſitione*, frequently complains of this incondite language. He ſays, of all orders the natural is the beſt, when the words will ſo follow one another, and run into a good cadence; and greatly condemns thoſe breaches and improper tranſ-

poſitions by which the diſcourſe is mutilated, and the ſenſe loſt; and againſt which this preſent rule is deſigned to be a bar, as it effectually will be, if the learner will be mindful of it, and pay due attention to the different points of punctuation, eſpecially thoſe within the period.

RULE 15.

"THE cadence, or concluding part of a clauſe or ſentence, ſhould very ſeldom conſiſt of monoſyllables."

EXAMPLES.

Cicero, which is as much as to ſay, the whole ſchool of Roman eloquence, removed monoſyllables as far back as could be from the cadence; in general, I mean, and as far back as the uſe and import of ſuch words would allow. To ſee this rule exemplified, it might be enough to inſpect any claſſic page; yet here are a few inſtances of the manner in which Cicero uſed to repel monoſyllables from the cadence, merely as being words of that deſcription:

1. "Sed ſi *vis* manifeſtæ audaciæ, ſi impendens," &c.

Sed and *ſi* naturally come foremoſt here, and are therefore no examples of the rule: but *vis* ſtands before *manifeſtæ* as being a word of one ſyllable; elſe, by R. 2, it would probably have had its place after *audaciæ*.

2. "His lachrymis non movetur Milo; *eſt* quodam incredibili robore animi: exilium ibi eſſe putat, ubi virtuti *non ſit* locus:——*ſit hic* eâ mente," &c.

We have already ſeen with what propriety oblique caſes come foremoſt, and finite verbs laſt, in a ſentence; but here the poſition is quite contrary, becauſe the verbs chance to be monoſyllables.

3. "Nec *tam ſum* demens."

4. "*Non eſt* humano conſilio."

5. "*Stet hæc urbs* præclara."

6. "Centeſima *lux eſt hæc* ab interitu Publii Clodii."

How ſtudiouſly in the ſixth example are the three monoſyllables *lux eſt hæc*, like ſmall fragments of a rock not fit for corner ſtones, immured, as it were, in the midſt of the period!

7. "Nullius tantum *eſt* flumen ingenii."

8. "Quorum facinus *eſt* commune, cur *non ſit* eorum præda communis?"

9. "Quibus ego ducibus in hanc ſpem ſententiamque *ſum* ingreſſus."

10. "At vero hujus gloriæ, C. Cæſar, quam *es* paulo ante adeptus."

11. "Et quidquid *eſt* proſpere geſtum."

12. "O præclarum illam eloquentiam tuam, cum *es* nudus concionatus!"

In forming verbs of paſſive terminations in Latin, the auxiliary, when uſed, is commonly placed after the participial, to which it is attached, as, *amatus eſſem, auditi erant*: but here, in the four laſt examples, Cicero would have the auxiliary come firſt, that the polyſyllable might incline, as much as might be, to the cadence, and the monoſyllable recedo. In this manner muſt we generally diſpoſe of other auxiliaries of this ſort, *fuit, ſim, ſis, &c.* ſetting them before their correſpondent participials, perhaps at the diſtance of two or three words; as, "*es* paulo ante *adeptus*," in Cicero.

But why ſhould this be?

The cadence, we have often obſerved, is the moſt important part of all the period, and, to give it due weight, care muſt be had to make it ſoft, gradual and eaſy, ſo that the perſon addreſſed may have time to con it over, even while he hears it. But this can never be while the ſenſe is pent up, or rather rapt away, in terms that may be uttered in an inſtant, by a ſingle effort of the voice, as monoſyllables are. The gradatory and gently-expiring ſounds of the organ are much more affecting, and delightful to be heard, than exploſions of gun-powder; which latter one may hear, but cannot liſten to; which do not charm, but ſhock, more even than the ſolemn majeſty of thunder; and which will ſcorch indeed thoſe that are near, but diffuſe no glowing kindly heat. Such in language is the difference between

a flowing cadence, and that which is violent and haſty. To the former, one may liſten, as well as hear it: by courting the ear, it captivates the mind: the ſenſe is nouriſhed up by a due ſupply of fuel; and the ideas, thus conveyed, kindling as they go, do more eaſily inſinuate themſelves into the underſtanding. But by the latter, ſomething more being looked for, the expectation is mocked, whereas it ought to be gratified: with an affectation of vehemence, it poſſeſſes no energy; becauſe the ſenſe is compreſſed and mutilated, by being forced into too narrow a compaſs, by being bound up and ſhackled in that part of the period, in which, beyond every other part, it ought to have leaſt reſtriction, and to come forth in fulneſs of expreſſion.

Words, beautifully ſtyled by Homer, "winged words," are the vehicles of thought: if they are weak, if they are not well fledged, the ſenſe is either loſt in carriage, or but partially conveyed. Hence, when the cadence, compoſed of ſhort words, is too precipitate; when the period breaks ſuddenly away, and ſnaps, as it were, in a moment; then the ſenſe is not brought thoroughly home, but falls, *in veſtibulo*, at the threſhold, and, having ſwooned there, it has no ſtrength to reach the interior apartments, the receſſes of the mind.

Longinus, *ſect.* 41, ſays, that ſhort and precipitate meaſures do more than any thing debaſe the ſublime; that their cadence is forever the ſame, and therefore extremely diſagreeable; and that when periods are patched and ſtudded up with words of ſhort and few ſyllables, they are always deſtitute of grandeur.

Blemiſhes of this kind are to be found even in Cicero; for even in Cicero blemiſhes they are. "Conſulatum peteres, &c.—per municipia, coloniaſque Galliæ, *a quo nos tum, cum, &c.*" *Philip.* 2. And again, "A Marco Antonio, *quod fas non eſt*, rex Romæ conſtitueretur." *Ibid.* The cadence here is excellent; but that whole clauſe, *quod fas non eſt*, made up of monoſyllables, has none of that deliberate gravity, which became him, who was pleading before the Conſcript Fathers. But, *operi longo fas eſt obrepere ſomnum*: (*Hor.*) and it is more profitable, as well as pleaſing, to admire the excellencies of a good man, than to carp at his failings.

EXCEPTIONS.

Though monoſyllables in general are to be excluded from the cadence, yet there are occaſions on which the period may end abruptly, and then monoſyllables in the cadence are to be preferred.

1. When the ſubject is any thing that happened ſuddenly, or very ſpeedily.

2. When indignation is expreſſed.

3. When the ſubject is any thing futile or contemptible.

All this, Taubmann, in his excellent commentary on Virgil, has thus exemplified, from that divine poet, and from Horace, in Æn. 5, v. 481.

Excep. 1.) " Sternitur, exanimiſque tremens procumbit humi *bos*.

" Incomparabilis hic verſus eſt ; quem Servius incogitatiſſimè (modò Servii id eſt ſcholion) peſſimum vocat, quòd terminatur monoſyllabo. Utrum enim malis ? Hunccè, an,

" *Sternitur, exanimiſque tremens bos corruit ictu.*

" Ita, Æn. 1.

Excep. 1.) " Dat latus : inſequitur cumulo præruptus aquæ *mons*.

Potuiſſet ſic,

Dat latus : inſequitur tumidis mons incitus undis.

" Verùm, ut corruit taurus ; ut confluxit in unum montem mare ; ita corruit verſus in monoſyllabum, copiâ multarum ſyllabarum in unam ſyllabam coactâ. Sicut et in illo, Æn. 2.

Excep. 1.) ——————" Ruit oceano *nox*.

Item, Æn. 4.

Excep. 2.) ——————" En ! hæc promiſſa fides *eſt* ?"

Concerning this inſtance of Excep. 2. the commentator ſays, " Quid illo acrius ?" and here, i. e. Æn. 5, 481,

" Nihil enim aptius indignationi, quam oratio deſinens in monoſyllabum. Vel evolve Demoſthenis orationes. Horatius quoque, quum e magnis cæptis futile poema exiturum ſtomacharetur, ex prolixis vocibus eduxit monoſyllabum ;

Excep. 3.) " Parturient montes, naſcetur ridiculus *mus*.

" Videatur Scalig. l. 4, c. 48, et J. Douza præcidan. in Tibull. c. 9, item Erythræus, et Corn. Valerius, Lipſii doctor."

4. Fear, while it agitates the mind, convulſes alſo the body, throws it into an univerſal tremor, and robs one of his breath, ſo that he even pants for want of it.—Fear, I ſay, thus affecting the ſpeaker, is naturally expreſſed in ſhort and broken terms. When the enraged father in the play exclaims, " *Age Pamphile; ecci, Pamphile; ecquid te pudet?*" the ſon, alarmed by that angry ſummons, haſtily inquires, " *Quis me volt?*" and then, abaſhed by the unexpected appearance and the frowns of his dread parent, he fearfully exclaims, " *Perii: pater eſt.*" *Ter. Andr.*

On ſuch occaſions, next to monoſyllables, which do not always occur, words of few ſyllables may be preferred, and likewiſe brachyſallables, i. e. words of ſyllables ſhort in quantity. After this ſort, the poet, from whoſe works may be inſtanced every thing that is beautiful, repreſents Jupiter diſpatching Mercury in all haſte to Carthage:

" *Vade age, nate, voca Zephyros, et labere pennis:*"

and thus Queen Dido in a frenzy; when ſhe bids her people purſue the treacherous lover, and deſtroy his fleet:

" *Ite;*

" *Ferte citi flammas; date vela; impellite remos.*"

and immediately the diſtracted Princeſs ſeems all at once to recollect and correct herſelf;

" *Quid loquor; aut ubi ſum?*"

and thus in the 9th Æn. v. 37, Caicus exclaims to the Trojans in Italy, from the rampart of their beleaguered town, when he ſees the enemy approaching,

" *Ferte citi ferrum, date tela, ſcandite muros.*

" *Hoſtis adeſt, eja.*"

Anger, as we have ſeen, though it ſwells itſelf, is notwithſtanding well expreſſed in ſhort and haſty terms. " *Non feram, non patiar, non ſinam,*" ſays the Roman Conſul (Cic.) to the traiterous Catiline. And elſewhere to the object of his reſentment, " *Tu vero quis es?*" As Horace ſays, " *Ira furor brevis eſt,*" anger is madneſs *while it laſts*; and madneſs vents itſelf in haſty mood.

5. When in Cicero, without any regard to the import of words, a clauſe or ſentence ends with a monoſyllable, there is then generally reſpect paid to the meaſure of the cadence: for that monoſyllable, much oftener than otherwiſe, forms with the preceding ſyllable either a ſynalepha, or an ecthlipſis, or the foot iambus. The ſame may be remarked in other polite writers, but I quote Cicero as the ſum of all.

I.

SYNALEPHA.

"Quæ nota domeſticæ turpitudinis non inuſta vitæ *tuæ eſt?*"

"Quoties jam tibi extorta eſt ſica iſta de manibus?

"Quoties verò excidit caſu aliquo, et *elapſa eſt?*"

"Jacet ille nunc, proſtratuſ*que eſt.*"

"Quæ cædes per hoſce annos ſine illo *facta eſt?*"

II.

ECTHLIPSIS.

"Intus incluſum *periculum eſt.*"

"Intus eſt hoſtis; cum luxuria nobis, cum amentia, cum ſcelere *certandum eſt.*"

"Totum hoc quantumcunque eſt, quod certe *maximum eſt, totum eſt*, inquam, tuum."

III.

IAMBUS.

"Jacet *ille nunc.*"

"Quoties conſulem interficere *conatus es?*"

"Adventu tuo iſta ſubſellia vacua *facta ſunt.*"

"Nullum flagitum *ſine te.*"

"Repente præter opinionem omnium *conceſſus eſt.*"

In this iambic cadence the long and full ſound of the laſt ſyllable in a manner abſorbs and ſwallows up that of the ſyllable preceding, which, being paſſed very lightly over, dies upon the ear: the laſt ſyllable then becomes ſo cloſely attached even to the penultima of the word preceding, as in utterance almoſt to coaleſce with it, and ſo eludes that objection which from the preſent rule would otherwiſe lie againſt it.

In like manner, and much more, is a monosyllable in the cadence softened, when attracted to the foregoing word by synalepha or ecthlipsis; that is, if we might speak now, as it is reasonable to suppose the Latins did occasionally, uttering the latter word as if it were really a part of the former; just as in English we occasionally say, when at the same time we might or might not write, *shan't* for *shall not*, *he's* for *he is*, *you're* for *you are*, &c. I say *occasionally*, not always, but merely to avoid any extraordinary harshness; as, "Quæ cædes per hoſce annos ſine illo *fáct'ĕſt*, or *factu'ſt*?" "Cum ſcelere *certand'ſt*, or *certandam'ſt*;" for ſo we frequently find it actually written; "Scelus, inquam, *factum'ſt*." *Plaut. Muſtell. et alibi paſſim.* Nay, the final *s*, and the vowel before it, used very commonly to undergo the ſame eliſion; as,

"*Docu'*, fidelis, ſuavis homo, *facundu'*, ſuoque
"*Contenu'* atque beatus, ſcitus facunda loquens in
"Tempore, *commod'*, et verborum vir paucorum."
Enn.

"Limina tectorum, et *medi'* in penetralibus hoſtem."
Virg.

"Inter ſe coiſſe *vir'* et decernere ferro." *Id.*

The common reading of theſe two lines in Virgil differs indeed from this, having *medium* in the firſt, not *medi'*, and in the ſecond *viros*, not *vir'*, *cernere*, not *decernere*. But Pierius, Servius, J. Louis (Ludovicus) de la Cerda, and Taubmann, though they do not abſolutely reject the common reading, yet all agree that many ancient copies juſtify the other, nay, almoſt all the ancient copies; and that Priſcianus, Aldus, Pimpontius, Scaliger, and others, approve of the other reading. Thus formerly was written *omnibu'* for *omnibus*, *eju'* for *ejus*, *quiſqui'* for *quiſquis*. And thus, which is more in point, Lucretius, who yields to none in elegance of expreſſion, frequently drops the letter *m*; as, "*Equoru'* duellica proles," and plainly ſhews that this eliſion might be occaſionally uſed or not; as in this verſe of his,

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —

"*Corporum officiu'* eſt quoniam premere omnia deorſum."

I conjecture that the *s* alſo in *officiu'* ſhould be dropped.

Than this, I know of no other way to account for the frequent uſe which Cicero and other polite men made of ſuch cadences as are here ſpoken of; and which, unleſs read as I ſuppoſe they ſometimes were, may be as harſh and inelegant as any ill-formed cadence can be. The very terms, *Synalepha* and *Ecthlipſis* favour the ſuppoſition, the former meaning *conctio*, i. e. *a larding or cementing together*, the latter *eliſio*, *a cutting or ſtriking off*; becauſe by theſe figures a vowel, or a conſonant, or both at once, may be cut off, that two ſyllables may coaleſce and become one. This is what Quinctilian has expreſsly taught us more than once. "Nam Synalæpha facit, ut ultimæ ſyllabæ pro una *ſonent*;" which he ſaid to ſhew that the cadence of this period, *Nam ubi libido dominatur, innocentiæ leve præſidium eſt*, is a double anapeſt,

⏑ ⏑ – | ⏑ ⏑ –

leve præſidi' eſti The word *ſonent* here ſhews how the rhetorician himſelf read. Elſewhere he ſays, "Nam et coëuntes literæ, quæ Synalæphe dicitur, etiam leniorem faciunt orationem, quàm ſi omnia verba ſuo fine cludantur." On which Turnebius thus comments, "Apparet ex hoc loco, olim Latinos, *more Græcorum*, admiſiſſe apoſtrophen, ut cum vocalis a vocali exciperetur. Id autem cum fit, dictio non clauditur ſuo fine: ſed terminatur initio ſequentis." Again ſays Quinctilian, "Atqui eadem illa letera *m*, quoties ultima eſt, et vocalem verbi ſequentis ita contingit, ut in eam tranſire poſſit, etiam ſi ſcribitur, tamen parum exprimitur, &c." To which Aſcenſius adds, in his comment, "Antiqui codices, Plautini præſertim, *m* ne ſcriptum quidem habent; ſed pro *multum eſt*, *mult' eſt*, aut *multu' eſt*."

The young ſcholar will not be offended at this long account of the nature of Synalepha or Ecthlipſis (the ſame thing.) It all tends to ſhew the importance of the fifteenth rule, and of this fifth exception to it.

Poſtſcript to Rule 15.

IN this rule we have conſidered the cadence as if confined to the laſt ſyllable only. We will now take it

in a larger view, as compriſing ſeveral, even ſo many as the laſt ſix ſyllables of a period.

Meaſuring the full cadence, we may include the laſt three feet, if they be diſſyllables; the laſt two, if triſyllables, or a triſyllable and a diſſyllable; or we may regard the laſt foot only, if it be a triſyllable; or if a mixed and compound foot. According to which, this Poſtſcript will exhibit, in various ſcales, compoſed of many different meaſures, a large number of cadences, which, on the authority chiefly of Cicero and Quinctilian, the learner is exhorted to imitate occaſionally in his own writings. Not that he is to think himſelf confined ſolely to theſe cadences, as if theſe were the only good ones, and compriſed all the harmony of the Latin tongue. Theſe are but a ſpecimen (ſuch however as the greateſt maſters have recommended) nor is it meant, that he who writes muſt be forever weighing and meaſuring his ſyllables, in doing which whoever is wholly occupied, he cannot attend to what is ſtill moſt important, good ſenſe. A good writer will obſerve the conduct of a ſkilful horſeman, who always keeps the reins in his hand, and is always on his guard; but he does not hold his horſe forever on the menage; nor is he continually checking, directing, and over-ruling him, which would infallibly break his courſe, and probably bring him down.

A SPECIMEN OF CADENCES

For Latin Compoſition, approved of and recommended by Cicero and Quinctilian.

I.

CADENCES OF THREE SYLLABLES.

1. *A Bacchic* ⏑ – –

2. *A Cretic or Amphimacer* – ⏑ –

Of this foot Quinctilian ſays, *Creticus eſt initiis optimus et clauſulis.* In a cadence he thus exemplifies it from Cicero, "In conſpectu Populi Romani vomere *poſtridie.*" *Poſtridie* here is a triſyllable.

3. *A Palimbacchic or Antibacchic* – – ⏑

The laſt ſyllable being common, this may, if we pleaſe, be ſtiled a Moloſſus, three long; and may alſo be preceded by another Moloſſus, as we ſhall ſee preſently.

4. *A Dactyl* – ∪ ∪

Cludet et Dactylus, ſays Quinctilian, *niſi eum obſervatio ultimæ Creticum facit*; which is as much as to ſay, that a Cretic or Amphimacer forms a better cadence than a Dactyl; becauſe in general the final ſyllable ſhould be really long, not merely *pro longa*. There is a vaſt difference, ſays he, whether the concluding ſyllable be really long, or only reckoned ſo; *Aures tamen conſulens meas, intelligo multum referre, utrumne longa ſit, quæ cludit, an pro longa*.

Quinctilian admits of a Cretic or Iambus before a Dactyl, but no Spondee, and ſtill leſs a Choree.

5. *An Amphibrac* ∪ – ∪

Quinctilian allows of this, ſtill inſiſting, however, that it were better to have the laſt ſyllable long. He gives *fuiſſe* as an inſtance; but immediately adds, *Si non maluimus eſſe Bacchium*.

II.

CADENCES OF FOUR SYLLABLES.

6. *Pæon Quartus* ∪ ∪ ∪ –

Neither Quinctilian nor Cicero approves of this cadence: but Ariſtotle, and his ſcholars Theodectes and Theophraſtus, commend it much; and indeed Quinctilian allows it to be not without its reſpectable admirers, when he expreſſes his own diſapprobation; *Non me capit, ut a magnis viris diſſentiam, Pæon, qui eſt extribus brevibus et longa*.

7. *Epitritus Primus* ∪ – – –

We have here a Spondee preceded by an Iambus, or a Moloſſus preceded by a ſhort ſyllable, a cadence, of which Quinctilian thus expreſſes his good opinion; *Apparet, Moloſſon quoque clauſulæ convenire, dum habeat ex quocunque pede ante ſe brevem*.

8. *Epitritus Tertius* – – ∪ –

This is a Spondee before an Iambus. *Sed et Spondeus Iambo recte præponitur. Quinct.* And it may be obſerved, that this cadence is the reverſe of the one preceding.

9. *A Choriambus* – ∪ ∪ –

10. *A Diſpondee* – – – –

A cadence of two Spondees ſhould conſiſt of three words or members: for otherwiſe it would conſtitute in ſound as well as metre the latter part of a Spondaic Hexameter: but what ſounds well in verſe is no more than jargon in proſe, the genuine muſic of which is far ſuperior to that of verſe. In proſe every kind of verſe ſhould be avoided; the jingle even of a hemiſtic ſhould be excluded; and therefore the condition above is impoſed by Quinctilian on this cadence; *Duo Spondei non fere conjungi patiuntur; quæ in verſu quoque notabilis clauſula eſt; niſi cum id fieri poteſt ex tribus quaſi membris.* Then from an oration of Craſſus he cites this example, "Cur de perfugis noſtris copias comparat *is contra nos.*"

11. *Epitritus Quartus* – – – ∪

We have here a Spondee followed by a Choree, a cadence commended and thus exemplified by Quinctilian, *Nos poſſemus*: et, *Romanus ſum.*

12. *Dichoreus vel Ditrochæus* ∪ – ∪ –

This Dichoree, or Double Trochee, notwithſtanding the general poſition, that the laſt ſyllable ſhould be long, forms that cadence which ſeems to have been more admired formerly than any other. Nothing, ſays Turnebius, can be more muſical. Quinctilian informs us, that it was much uſed in Aſia; a ſufficient proof of its being very ſoft and delicate. Cicero gives this inſtance of it from Craſſus, "Patris dictum ſapiens temeritas filii *comprobavit*;" and ſays that the people were ſo much delighted with the cloſe of this period, as even to ſhout aloud with admiration; an inſtance, by the by, of republican gravity, and of what momentous objects may engage the attention of popular aſſemblies!

13. *Pæon Tertius* ∪ ∪ – ∪

14. *Pæon Primus* – ∪ ∪ ∪

Inſtances of this are given by Quinctilian; "*Si potero:* Dixit *hoc Cicero.*" But ſuch meaſures, he is careful to inform us, are better adapted to the beginning of a period, than the cadence, where (in the cadence) ſhort meaſures do not well predominate, unleſs it be when the utterance ought to be quick and rapid, with but ſhort reſts or pauſes between one period and another.

III.

CADENCES OF FIVE SYLLABLES.

15. *A Bacchic and Iambus* ∪ – – ∪ –

Or an Iambus before a Cretic. This, both by Cicero and Quinctilian, is much celebrated, under the appellation of *Dochimus.* The latter ſays it is *ſtabilis in clauſulis et ſeverus:* of courſe well adapted to ſubjects of a grave and ſerious nature, when the cadence ought to be ſedate and ſolemn. But Cicero ſays, the Dochimus is of ſo notable a meaſure, that it would be affectation to repeat it often.

16. *A Cretic and a Spondee* – ∪ – – –

As, "De *quo nihil dicam,* niſi depellendi *criminis cauſa.*" *Cicero pro Cælio.* This cadence is ſofter when compriſed in one word, as "*Archipiratæ;* but more forcible when compoſed of ſeveral members, as "*Criminis cauſa:*"—"*Quo nihil dicam.*" The Spondee is vaſtly well ſuited to an utterance grave and ſlow. It was much uſed by Demoſthenes, that ſolemn orator; and anſwers in its general uſe to *Adagio* in muſic; while the Moloſſus, or rather the Diſpondee, may correſpond with *Adagio Adagio.*

17. *A Tribrac and Spondee* ∪ ∪ ∪ – –

Quinctilian commends this much for its ſoftneſs, and exemplifies it in "*facilitates—temeritates.*"

18. *An Anapeſt and Spondee* ∪ ∪ – – –

Quinctilian allows this, without giving it much commendation. Speaking of the final Spondee, he ſays,

Poteſt, etiam ſi minùs bene, præponi Anapæſtus. His inſtance is from Cicero *pro Cæl.* "Muliere non ſolum nobili, verum *etiam nota.*" In our editions of Cicero, it is *ſed etiam nota:* the cadence, however, is ſtill the ſame, *etiam nota.*

19. *A Spondee and an Anapeſt* – – ⏑ ⏑ –

This is the former reverſed; and Quinctilian commends it for its ſoftneſs. *Anapæſtus—mollior fiet, præcedente Spondeo vel Bacchio.*

20. *A Spondee and a Bacchic* – – ⏑ – –

"*Bacchius et cludit, et ſibi jungitur,* "Venenum timeres," *Vitat Choreum; Spondeum autem amat; ut non* "Venena timeres;" *ſed,* "Virus timeres." A Choree ſhould not precede a Bacchic in the cloſe of a period; becauſe ſuch a juncture would form the cadence of an heroic verſe;

– ⏑ ⏑ – –

Venena timeres. But a Spondee preceding gives to the Bacchic more weight; *Virus timeres.* Here Quinctilian teaches, that when any objection from quantity lies againſt a word, the meaſure may be improved by the choice of ſome ſynonimous term, and the ſenſe remain entire, nay more forcibly expreſſed, as in his example of this cadence; becauſe *venena* before *timeres* would not do, he took the ſynonyma *virus.* For this purpoſe the novice in the Latin tongue may have recourſe to his *Gradus ad Parnaſſum*, which book I adviſe him to conſult when he is writing proſe, as much, or more, than when he is writing verſe. The *Gradus* will aid him much in modulating his cadences, in ſelecting ſynonyms, and now and then a convenient ſober-ſuited periphraſis, I ſay, ſober-ſuited, like our own nightingale, tuneful, not gaudy.

21. *A Spondee and a Cretic* – – – ⏑ –

Quinctilian condemns a Choree before a Cretic; becauſe ſuch a juncture forms the cadence of an Iambic Pure. But he ſays, lengthen the laſt ſyllable of the Choree, and you give it great weight; *ſit plenum auctoritatis.*

22. *An Anapeſt and Iambus* ⏑ ⏑ – ⏑ –

23. *An Iambus and a Dactyl* ⏑ – – ⏑ ⏑

Cluet et Dactylus—: Habebit ante bene Creticum et Iambum, Spondeum male, pejus Choreum. Quinct.

CADENCES OF SIX SYLLABLES.

24. *Two Cretics* – ∪ – – ∪ –

Creticus eſt initiis optimus——et clauſulis.——Sed et ſe ipſe ſequitur, 'Servare quam plurimos.' *Sic melius, quam Choreo præcedente. Quinct.*

25. *An Anapeſt and a Cretic* ∪ ∪ – – ∪ –

In the paſſage alluded to under the cadence next before this, Quinctilian, ſpeaking of the Cretic in the cloſe of a ſentence, ſays, *Apparet verò, quàm bene eum præcedant, vel Anapæſtus, vel ille, qui videtur fini aptior, Pæon.* The difference between the Pæon here ſpoken of, viz. the Fourth, and an Anapeſt, before a Cretic, is, that the Pæon has one ſhort time more than the Anapeſt; thus,

∪ ∪ ∪ – – ∪ –

26. *Two Moloſſi* – – – – – –

Here are three Spondees for a cadence, notwithſtanding an objection has been made to two, unleſs compriſed in three members; for though two Spondees form the cloſe of an heroic verſe, it cannot be ſaid properly that three Spondees do; becauſe, in good heroics, whenever the fifth foot is a Spondee, the fourth is a Dactyl; otherwiſe there is ſuch a ſloth in the verſe, as to give it much the appearance of proſe (a circumſtance which at once ſhews this cadence to be natural in proſe) as in this of Virgil, *En.* 7:

Aut levis ocreas lento ducunt argento;

in which verſe not only the three indeed, but the four laſt feet, are Spondees, a metre by much too ſullen for poetry. I have marked no other ſuch verſe as this in Virgil; and for this can offer only the occaſion of it as an apology. It ſeems to me, that the *lento ducunt argento* here is well ſpoken of the work in which the artiſts of Atina, Tybur, and the other three towns, were ſome or

other engaged againſt the impending war; and that the verſe altogether is no bad repreſentative of the yielding, yet not too litheſome, nature of ſilver. If any critic, more ſevere, ſhould ſay to this,

Turpia decipiunt cæcum vitiæ, aut etiam ipſa hæc
Delectant; veluti Balbinum polypus Agnæ—

I will only add, what follows next in the ſatiriſt, *(Hor.)*

Vellum in amicitia ſic erraremus:

and acknowledge my partiality.

27. *Two Anapeſts* ∪ ∪ – ∪ ∪ –

Et Quidem optime eſt ſibi junctus Anapeſtus, ſays Quinctilian, and gives this inſtance of it, "Nam ubi libido dominatur, innocentiæ *leve præſidium eſt.*"

28. *A Bacchic and an Anapeſt* ∪ – – ∪ ∪ –

The rhetorician having ſaid as above of the Anapeſt, adds, that it acquires more ſoftneſs by having a Spondee or a Bacchic before it. *Mollior fiet præcedente Sponde* vel *Bacchio, ut, ſi mutes idem*, "Leve innocentiæ præſidium eſt."

29. *Two Bacchics* ∪ – – ∪ – –

Bacchius et cludit, et ſibi jungitur; "Venenum timeres." *Quinct.*

30. *A Moloſſus and Antibacchic* – – – – – ∪

Having ſaid as above of the Bacchic, Quinctilian adds, *Contrarius quoque qui eſt, cludet (niſi ſi ultimam longam eſſe voluerus) optimèque habet ante ſe Moloſſon: ut*, "Et ſpinis reſperſum."

From the parentheſis here appears Quinctilian's approbation of the twenty-ſixth cadence, viz. two Moloſſi.

31. *A Bacchic and Antibacchic* ∪ – – – – ∪

This cadence is likewiſe commended by Quinctilian, who, having ſaid of the Antibacchic, *habebit ante ſe Moloſſon*, adds, *aut Bacchium*; and then follows this example, "Quod hic *poteſt, nos poſſemus.*"

32. *A Cretic and a Dactyl* – ∪ – – ∪ ∪ –

Cludet et Dactylus, niſi eum obſervatio ultimæ Cretici facit, ut, Maliercula nixus in litore." *Habebit ante bene Creti-*

cum, et Iambum, Spondeum male, pejus Choreum. Change the poſition of *nixus* in this example, and the whole cadence will be illuſtrated; – ∪ –|– ∪ ∪

"Nixus *Mulierculæ in litore.*"

RULE 16.

"SO far as other rules and perſpicuity will allow, in the arrangement and choice of words, when the foregoing ends with a vowel, let the next begin with a conſonant; and *vice verſâ.*"

By this rule, and the ſix next following, the learner will be directed in the choice of his words, as well as in the poſition of them.

Among Quinctilian's ſtrictures on compoſition, one is, that by a concurrence of vowels ſometimes the diction chaps and gapes, is interrupted, lags and labours; (*Tum vocalium concurſus: qui cum acciđit; et interſiſtit, et quaſi laborat oratio*) becauſe the uttering of two or more vowels, when they come together, cauſes ſometimes an unpleaſant, ſometimes a painful, diſtention of the mouth; "*Patria eſt*"——"*pulchra oratione acta omnia oſtentare.*"—That elegant author, Iſocrates, ſo cautiouſly avoided this concurrence of vowels between words, that in him you ſhall hardly find an inſtance of it. His ſcholars, indeed, Theopompus eſpecially, were cenſured both by Demetrius Phalerius and by Quinctilian, for being too nice and ſcrupulous in this reſpect; for ſometimes the Synalepha has a wonderful effect in giving ſoftneſs, and ſometimes grandeur, to an expreſſion; and therefore Cicero and Demoſthenes, far from deſpiſing, made a moderate uſe of it in their diſcourſes, ſtill teſtifying, however, a general regard to what this rule enjoins.

We who walk, as it were, in foreign ground, muſt uſe extraordinary caution in this reſpect, or incur the imputation of a looſe and negligent ſtyle. Such was the caution anciently uſed to obviate the meeting of a plurality of vowels in any manner, that when in the ſame word ſeveral concurred, either one of them was cut off by an apoſtrophe, or elſe one of them, viz. the final, was ſupplanted by a conſonant; of which it will be worth while to remark ſeveral inſtances.

1. *One Vowel dropped.*

1. *Die* for *diei*. As, "Libra *die* ſomnique pares ubi fecerit horas." *Virg.* "Vides jam *die* multum eſſe." *Plaut.* "Sed medii poſt caſtra *die*." *Manil.* "Ad primi radios interitura *die*." *Auſon.* "Et jam *die* veſper erat." *Sall.* "Decima parte *die*." *Id.*

2. *Facie* for *faciei*, ſo uſed both in the gen. and dat. caſes by Lucilius, quoted by A. Gellius, 9, 14.

3. *Fide* for *fidei*. "Utque *fide* pignus dextras utriuſque popoſcit." *Ov.* "Conſtantis juvenem *fide*." *Hor.* 3, 7. See both Bentleys on this text, and the old commentator in Cruquius.

4. *Dii* for *diei*. Aulus Gellius ſays, that, according to this, Virgil, Æn. 1, 640, wrote, "Munera lætitiamque *dii*," not *Dei* quaſi *Bacchi*. Gellius is not ſingular in this, for neither Servius nor Pierius diſpute it. Plautus, in Merc. has *dii* for *diei*.

5. *Famii* and *fami*, and *famei*, for *famiei*, from *fames*, when uſed, as formerly, in the fifth declenſion. *A. Gell. and his commentator.*

6. *Pernicii*, *progenii*, *luxurii*, *ſpecii*, *acii*, *facii*, both in the gen. and dat. inſtead of *perniciei*, *progenici*, &c. *A. Gell.*

2. *The final Vowel ſupplaced by a Conſonant.*

1. *Facies* for *faciei*. *Sic enim pleraque ætas veterum declinavit: hæc facies, hujus facies. A. Gell.*

2. *Dies for diei. Id.* Who quotes from Ennius, "Poſtremæ longinqua *dies* confecerit ætas." Cicero is alſo ſaid to have uſed *dies* for *diei*. "Verba ſunt hæc Marci Tulli, *Equites vero daturos illius dies pœnas*." *Id.* The ſame Gellius likewiſe tells us (nor is he ſingular here) that Virgil, in the verſe above cited, wrote, not *Libra die*, &c. but *Libra dies ſomnique*, &c.

But, by this rule, a colliſion of conſonants muſt be no leſs generally avoided than a concurring of vowels. *Ceterum conſonantes quoque, eæque præcipue, quæ ſunt aſperiores, in commiſſura verborum rixantur.* This is Quinctilian's objection to a plurality of conſonants. When many of them come together, they bring the teeth and lips into too long a contact, and produce a mumbling, or a hiſſing, or a chattering, or a rumbling noiſe; as, *Ars ſu-*

diorum; Sextus Roſcius; Rex Xerxes; Error Romuli; Bombax.

Some conſonants are rougher and more difficult to be pronounced than others; we muſt take ſpecial care that they do not crowd together; ſuch as c, d, f, g, k, l, n, q, ſ, t, x. Theſe, it has been obſerved, are the laſt conſonants children learn to articulate. They depend each on a ſeparate action of the tongue; of courſe, when ſeveral of them meet, the movements of the tongue in uttering muſt be more complicate and difficult.

So careful were the Latins in old time to avoid the colliſion of harſh-ſounding conſonants, that, like the Greeks, they would ſometimes drop the final conſonant of a former word, that it might not impinge againſt the initial one of the word following. Thus we have ſeen in Ennius, *doctu'* for *doctus* before *fidelis*; in Lucretius, *equoru* for *equorum* before *ductica*. For *ſerenus fuit et dignus loco*, Lucilius wrote *ſerenu fuit et dignu loco*. For *diem hanc*, Cato would ſay *die hanc*. And for *et poſt?* interrogatively, quaſi, Quid tum poſtea? we are told the Emperor Auguſtus uſed to ſay *E' po?* Hence the words *belli gerare* for *bellum gerere*; *pomeridiamus* for *poſtmeridianus*; *po' meridiem* for *poſt meridiem*; *pe' meridiem* for *per meridiem*; *potin'* for *potiſne*, &c. &c. Hence alſo it is, namely, to avoid a colliſion of conſonants, that in the uſe of theſe prepoſitions, *a, ab e, ex*, we ſet *a, e*, before a conſonant, *ab, ex*, before a vowel, as *a manu, e manu; ab ore, ex ore.*

Winkelman, in his Hiſtory of Art, quoted by the Phyſiognomiſt Lavater, charges the northern nations with theſe defects, that they abound with monoſyllables, and are clogged with conſonants, the connecting and pronouncing of which is ſometimes impoſſible to other nations.

RULE 17.

"IN general a redundancy of ſhort words muſt be avoided."

Etiam monoſyllaba, ſi plura ſunt, ſays Quinctilian, *male continuabuntur: quia neceſſe eſt, compoſitio multis clauſulis concisa ſubſultet. Ideoque etiam brevium verborum ac nominum*

vitanda continuatio. Elſewhere, he compares the ſound of many ſhort words to the noiſe of a child's rattle, and condemns the frequent uſe of them; *Ne, quod nunc maximum vitium eſt, brevium contextu reſidtent* [ſyllabæ] *ac ſonum reddant pene puerilium crepitaculorum.*

But the occaſion of this rule, and its exceptions, have been very fully enlarged on, and exemplified, in former pages, particularly under rule 15, and therefore it may ſuffice here to give one inſtance more of the awkward effect of many ſhort words unſeaſonably heaped together.

" *Do, quod vis, et me* victuſque volenſque remitto."

Æn. 12, 833.

This verſe, notwithſtanding its author, is a bad one.

Rule 18.

" IN general a redundancy of long words muſt be avoided."

The reaſon of this rule may be inferred from what has been ſaid in commendation of long words, that they give weight, and enſtamp grandeur and ſolemnity on a diſcourſe, when ſeaſonably uſed for that purpoſe. But ſuch a ſtyle does not ſuit all ſubjects; and when it is injudiciouſly applied, the compoſition is ſpoiled by a vain pompoſity, an idle affectation of magnificence, which is no more than bombaſt; and which, retarding the expreſſion, is ill-qualified to quicken and give life to thoſe ideas which the ſubject-matter ſhould ſuggeſt. Great and ſwelling words unſeaſonably applied, ſhine not like ſtars, but glare like meteors, as Longinus ſays, when he charges Alexander's tutor, Calliſthenes, with being too eager in the purſuit of elegance. Such terms, ill-applied, are not ſpirit but froth. Tranſgreſſing the preceding rule, we incur the cenſure of impotence; and we may by a neglect of this become guilty of what the Grecian critic above-mentioned ſtyles the moſt unpardonable offence a writer can be guilty of, that of ſoaring above the ſubject. Forced and unnatural images indeed, vain fancies, and an affectation of working on the paſſions, where pathos is not neceſſary, are the objects of his cenſure, and

not merely the *verbum dictum*, whether it be of few ſyllables or of many. But in treating, *de tyrocinio ſcribendi*, of the very elementary part of writing, it is requiſite, by ſuch rules as this and the foregoing, to caution boys againſt that abuſe of language, which is in truth the beginning of, and, as young ideas ſhoot, may betray unpractiſed and unwary writers into, thoſe very imperfections, of which Calliſthenes and others cenſured by Longinus were guilty, namely, impotence and bombaſt.—The buſineſs of a boy at firſt is rather to expreſs, than in his own mind to beget, ideas, they being firſt ſuggeſted to him. And knowing that words are the vehicles of thoughts, he muſt learn to convey the latter by words convenient for them, here laying the foundation of good writing, and remembering always, that whether the chariot be too heavy for the wheels, or the wheels for the chariot, in both caſes the machine is ill-conſtructed.

The exceptions to this rule, viz. when long words may abound to advantage may be found among the exceptions to rules the nineteenth and twentieth, here following.

RULE 19.

"IN general there muſt be no redundancy of long meaſures."

RULE 20.

"IN general there muſt be no redundancy of ſhort meaſures."

The long meaſure and the ſhort have each their proper uſe and beauty; and it being on certain occaſions only that the one is vaſtly preferable to the other, it follows, that on ſuch occaſions only the one ſhould ſenſibly and glaringly abound above the other. We muſt conſider what the ſubject requires; for a miſapplied continuity of long times or ſhort may be death to a compoſition. When the diction ſhould be quick and lively, long meaſures will appear dull and heavy; when the topic requires ſtrong expreſſions, and terms of weight and

gravity, then by the uſe of ſhort ſyllables, if they are many, the ſtyle becomes weak, fluttering and haſty. *Utrumque* [tempus longum et breve] *locis utile. Nam et illud, ubi opus eſt velocitate, tardum et ſegne; et hoc, ubi pondus exigitur, præceps ac reſultans merito damnatur. Quinct.*

EXCEPTIONS TO RULE 19.

To expreſs ſlow and majeſtic movements, great ſtrength, awkard attitudes, difficulty, diſdain, occaſions of delay, &c. long words and long meaſures are judiciouſly ſuffered to abound.

1. The ſtate and majeſty of the queen of heaven are finely ſtruck off by Virgil in thoſe few words abounding in long ſyllables, of which eight are contiguous;

"Aſt ego, quæ divom incedo regina?" *Æn.* 1.

Taubmann, admiring this paſſage, ſays it is *divina tum verborum tum pedum compoſitio, arte ſumma et judicio facta.*

2. The immenſe bulk of the ceſtus of Eryx, the huge ſtrength of King Æneas in wielding ſuch a maſs, and withal the exertion neceſſary even in Æneas to do that, are thus exhibited by the ſame poet, *Æn.* 5:

"Magnanimuſque Anchiſiades et pondus et ipſa.
"Huc illuc vinclorum immenſa volumina verſat:"

where the length of the period (for this is but one clauſe) as well as of the words and meaſures, all ſerve to raiſe the deſcription.

3. Behold the clumſy, unweildly geſtures of the Cyclops labouring at Vulcan's forge; *Georg.* 4.

"Illi inter ſeſe magna vi brachia tollunt."

4. In one long word, placed too where it ought to be, in the cadence, Cicero repreſents the ſlow proceedings of an ill-equipped fleet;

"Evolarat jam e conſpectu fere fugiens quadriremis," (thus far all is ſwift and rapid, as it ſhould be, but) "*cum etiam tunc ceteræ naves in ſuo loco moliebantur.*" *In Verrem.*

5. And thus he aſtoniſhes us with the vaſt and inexpugnable firmneſs with which the brazen ſtatue of Hercules in Agrigentum withſtood the aſſaults of a lawleſs, impious rabble, who attempted to deſtroy it;

" Poſtea convulſis repagulis, effractiſque valvis, demoliri ſignum ac vectibus labefactare conantur.——Horâ amplius jam in demoliendo ſigno permulti homines moliebantur. Illud interea nulla lababat ex parte: cum alii vectibus ſubjectis conarentur commovere; alii deligatum omnibus membris rapere ad ſe funibus." *Ib.*

The final cadence, *rapere ad ſe funibus*, including the laſt ſeven ſyllables, and reckoning the ſynalepha as one, is a Small Ionic and a Dactyl ∪ ∪ – – – ∪ ∪, in which the ſhort meaſures predominate, and fortunately; for here we ſee the intemperate ſpite with which theſe rebel ſlaves were at laſt actuated, after ſo many vain and diſappointed efforts to fulfil their wicked purpoſes.

6. In a beautiful manner uſing long words he (Cicero) deſcribes the ſtorms and commotions of the ſtate, and other troubles by which his wiſhes were oppoſed, and himſelf debarred from ſtudy and retirement:

" Quam ſpem cogitationum et conſiliorum meorum cum graves communium temporum, tum varii noſtri caſus fellerunt. Nam qui locus quietis et tranquillitatis pleniſſimus fore videbatur, *in eo maximæ moles moleſtiarum et turbulentiſſimæ tempeſtates exſtiterunt.*" De Orat.

The whole paſſage here is well and ſeaſonably ſupplied with long words; but the laſt ſentence is admirable beyond compare. *V. Rule* 21, *on this ſentence.*

7. Young Chærea, upon the ſtage, in his unbounded admiration of one fair face, affects to diſdain all other women in the world beſides: to expreſs which Terence has employed long words;

" O faciem pulchram! Deleo omnes dehinc ex animo mulieres:
Tædet quotidianarum harum formarum." *Eun.*

8. Cicero inſiſts that the cumbrous equipage with which Milo was attended, when he left Rome, proves that Milo had no intentions of attacking Clodius then on the way. Now mark the deſcription of his equipage;

" Cum hic inſidiator, qui iter illud ad cædem faciendam apparaſſet; cum uxore veheretur in rheda, penulatus, vulgi magno impedimento, ac muliebri et delicato ancillarum puerorumque comitatu."

Who, that has ever ſo little ear, but is ſenſible, on the bare reading of this paſſage, that Cicero purpoſedly em-

which, but on ſome ſuch occaſion as theſe exceptions treat of, might be objected to; but they are here altogether applicable, and beautiful.

9. When, driven by the abaſhing eloquence of Cicero, Catiline had really left Rome, and by his exit had relieved that city from impending ruin, with what a tumult of joy does the Conſul (Cicero) congratulate his countrymen on their eſcape!

"Tandem aliquando, Quirites, Lucium Catilinam, furentem audacia, ſcelus anhelantem, peſtem patriæ nefariè molientem, vobis atque huic urbi ferrum flammamque minitantem, ex urbe vel ejecimus, vel emiſimus, vel ipſum egredientem verbis proſecuti ſumus. Abiit, exceſſit, evaſit, erupit: nulla jam pernicies a monſtro illo atque prodigio mœnibus iſtis intra mœnia comparabitur." *1. In Cat.*

Here is alacrity in the very words; no one can read them but with pleaſure; and this is the effect of thoſe ſprightly Dactyls, Pyrrhics and Trochees, which are ſo beautifully diſperſed throughout this truly elegant and charming paſſage.

The cadence is an Amphibrac and a Dactyl, *mœnia comparabitur*, than which (not fit for general uſe) no cadence can be better qualified to expreſs an effuſion of joy.

Rule 21.

"THE laſt ſyllables of the foregoing word muſt not be the ſame as the firſt ſyllables of the word following."

This is exactly Quinctilian's rule, whoſe words are, *Videndum etiam, ne ſyllabæ verbi prioris ultimæ ſint primæ ſequentis.* And by him the impropriety of like ſyllables concurring is thus twice exemplified from Cicero;

"Res mihi *inviſæ viſæ* ſunt, Brute." *(Frag. Epiſ.*

"O *fortunatam natam*, me conſule, Romam!" *(Carmine.*

E.

The ſame objection lies againſt this of Ovid, in his fable of Daphne;

"Crura *frecent ſentes.*"

That ſuch expreſſions are faulty, our ears may readily enough inform us; for in our ears they have the effect of ſtammering.

Several examples of this have been collected by different hands from Cicero. One paſſage, however, charged with being faulty in this reſpect, is in my opinion a fortunate tranſgreſſion of the rule. It is a paſſage which we have lately ventured to admire.

"Nam qui locus, &c.——in eo maximæ *molis moleſtiarum* et turbulentiſſimæ tempeſtates exſtiterunt." *Orat.* 1. 2.

Molis Moleſtiarum here hath given great offence to all the annotators; but it ſtrikes me, that Cicero deſignedly uſed this expreſſion, *maximæ moles moleſtiarum*, and likewiſe this, *turbulentiſſimæ tempeſtates*, the more ſtrongly to intimate the diſaſters he complained of. By reiterating the ſame ſounds, he dwells on the ſame idea, raiſes it, and ſeems to magnify the maſs (*moles*) of thoſe troubles and turmoils by which the times had been diſturbed, and himſelf detained from enjoying that *otio cum dignitate* which he had before ſpoken of with ſo much rapture.

EXCEPTION.

We are at liberty then to tranſgreſs this rule, when by ſo doing we can impreſs more ſtrongly an idea of that with which we would have the mind moſt affected; and ſuch expreſſions are peculiarly applicable and fortunate, when the ſubject is any thing monſtrous, deformed or ugly, as in Cicero, *moles moleſtiarum.*

Rule 22.

"MANY words, which bear the ſame quantity, which begin alike or end alike, or which have the ſame characteriſtic letter in declenſion or conjugation, (many ſuch words) may not come together."

This likewiſe, in great meaſure, is Quinctilian's rule; *Illa quoque vitia ſunt ejuſdem, loci, ſi cadentia ſimiliter, et ſimiliter deſinentia, et eodem modo declinata, multa jungantur.* He founds it on this good reaſon, that the very beauties of language are irkſome, unleſs ſupported by that of variety. Variety is forever requiſite to gratify the human taſte; and, unleſs this be duly maintained, the diſcourſe not only becomes fulſome, by the ſameneſs pervading it, but may ſometimes be charged with affectation, which is worſe than a coarſe and inelegant ſtyle. *Virtutes etiam ipſæ tædium pariant, niſi gratia varietatis adjute.——Orationis compoſitio niſi varia eſt, et offendit ſimilitudine, et affectatione deprehenditur.——In univerſum autem, ſi ſit neceſſe, duram potius et aſperam compoſitionem malim eſſe, quam effeminatam et enervem. Quinct.* Be the thoughts ever ſo fine, their luſtre will be tarniſhed by ſuch a ſtyle of writing as this rule condemns.

EXAMPLES.

I confeſs myſelf at a loſs to exemplify this rule ſo aptly as I wiſh, it being more eaſy to find virtues than faults of any kind in the choice volumes of antiquity; and I would not ſeem to carp, when I could not juſtly cenſure, by adducing paſſages that are leſs applicable. Here are a few inſtances, which may ſerve in ſome degree to illuſtrate the rule; and, if they do it but imperfectly, the rule is evident, and may explain itſelf.

1. "Sed quo fata trahunt, virtus *ſecura ſequetur.*" *Lucan.*

2. "*A tuis aris, cæteriſque templis, a tectis urbis, &c.*" *Cic.*

3. "*His recentibus noſtris veſtriſque domeſticis periculis.*" *Id.*

4. "*Catilinæ profectione omnia patefacta, illuſtrata, oppreſſa, vindicata eſſe videatis.*" *Id.*

In the firſt of theſe examples, the long hiſſing of *ſecura ſequetur* is very unpleaſant. In the others, too many words bear the ſame cadence; the ſyllable *is*, and then the letter *a*, are repeated too often. Such a diction is apt to run away with the ear, and leave the mind uninformed; like one who would ſee Garrick perform upon

the ſtage, and was amuſed, not with the rare talents of the comedian, but with counting how many times he walked acroſs the ſtage, and how often he ſaid *and* and *the.*

5. This reiteration in the beginning of words is ſtill more offenſive; as, *Judicium judicum*; and *juſti judicii Juniani*, cited, I think, by one of Quinctilian's annotators to illuſtrate Quinctilian's ſtricture on ſuch expreſſions.

6. "Nam quoad longiſſimè poteſt *mens mea reſpicere ſpatium* præteriti temporis." *Cic.*

Mens mea is rather a treſpaſs on the rule; but might have done pretty well, if *reſpicere ſpatium* had not followed: two errors contiguous caſt a kind of ſullen light upon each other, and ſo both become more glaring.

7. We have already cenſured the *crura ſecent ſentes* of Ovid; and ſtill more cenſurable on the ſame account is this of Ennius;

8. ——— "*Verborum vir paucorum.*"

9. The firſt line of an Ode lately found in the Palatine Library at Rome, runs thus,

"Diſcolor *grandem gravat* uva ramum."

This Ode, addreſſed "Ad Julium Florum," and written in the ſapphic metre, is by ſome aſcribed to Horace, as if it were the thirty-ninth of the firſt book: another Ode, "Ad Librum ſuum," in the Alcaic Metre, and found at the ſame place and time, they call the fortieth. But I muſt doubt, that *grandem gravat* could come from the tuneful pen of Horace: and ſince the former edition of this book was printed, I have learned, that a much more competent judge, the claſſical Dr. Roſs, Biſhop of Exeter, was equally unwilling to impute either of theſe odes to Horace. I have them written by his own hand on a blank leaf in R. Bentley's edition of Horace, with this following note of his Lordſhip's ſubſcribed; "Has duas odas Horatio tributas et Romæ in Bibliotheca Palatina reconditas Caſpar Pallavicini nuper detexit; quas ut Horatii eſſe credam, vix adduci poſſim." This has fallen into my hands ſince his Lordſhip's deceaſe; which I am careful to add, leſt I ſhould ſeem to affect a correſpondence with him on the ſubject of theſe odes.

Longinus condemns an expreſſion of this kind in Herodotus, which, as I write to young ſcholars, I will exhibit here in Roman characters, "*Zeſaſees de tees thelaſſees.*" I muſt ſay, I admire this expreſſion of the Greek Hiſtorian, as being no bad repreſentation of the boiling and fermenting of agitated waters. If, however, it be faulty, the Greek only ſhall not bear the blame; it may be transferred into our own tongue, the Engliſh verſion of theſe Greek words being, *The ſeething ſea*, or, *the ſea ſeething*.

EXCEPTION.

The exception to this rule is as that to rule 21: The ſame ſounds are judiciouſly returned upon the ear, becauſe no leſs gratefully received by it, when thereby lively conceptions can be raiſed, and the picture, as it were, of that which is deſcribed or ſpoken of, ſeems to paſs before the mind, and helps its contemplation. Such in my mind is the effect of that expreſſion in Herodotus,

"*Zeſaſees de tees thelaſſees;*"

and of that in Cicero,

"*Moles moleſtiarum;*"

and ſtill more,

"*Maximæ moles moleſtiarum et turbulentiſſimæ tempeſtates exſtiterunt.*"

For the ſame reaſon, who does not admire that redundancy of vowels, eſpecially of the vowel *a*, in

"*Galea aurea rubra;*"

by which it was doubtleſs the very deſign of the Poet to diſtinguiſh Turnus above his choſen attendants in their approaches to the hoſtile town; to diſtinguiſh him by his golden helmet, that helmet in the deſcription being in a manner conſpicuous to the eye;

——— "*Maculis quem Thracius albis*
"*Portat equus, criſtaq; tegit Galea aurea rubra.*"

Macrobius (*Saturnal.* l. 5, c. 1) admires and cites this ſame paſſage as an inſtance of the extraordinary eloquence of Virgil, particularly of what he ſtyles "*ſiccum illud genus eloquutionis,*" for which he tells us, Fronto was much noted; and by which, as he afterwards ſays, is not to be underſtood "*jejuna ſiccitas*" (far be ſuch an im-

putation from him, who, in Macrobius's judgment, had not only all the eloquence of Cicero, but that too of the ten orators of Athens) but, if I underſtand him rightly, that which is ſimple and unlaboured, frugal but full; in which nothing, not even an epithet, is figurative or far-fetched, but every thing natural, perfectly appropriate, and even neceſſary, but no more. "*Tenuis quidam et ſiccus et ſobrius amat quandam dicendi frugalitatem.*" Like the fair one in Horace, ſuch a ſtyle is *ſimplex munditiis*: ſuch here is the plain but pertinent portraiture of the Rutulian Warrior, not gaudy but magnificent: his is not the head-piece of Paris; it is the helmet of Turnus, and it is the helmet of a king.

A piece of advice, I meaned to offer at the concluſion of the Poſtſcript to Rule 15, but then ſuffered to ſlip my memory, I may ſubjoin here, viz. That young ſcholars, as ſoon as they have learned the Latin Proſodia, do ſcan cadences in proſe writers with as much preciſion and nicety as they commonly do verſes in Virgil and Horace. Nothing than this will more exactly form their ear to the genuine muſic of the Latin tongue: and being thus accuſtomed to take particular notice of the arrangement of words, the beauties of an author will become more ſtriking to them, and themſelves better qualified to imitate the ſame.

THE END.
of this book
but not the
end of knowledge

Samuel G. Appleton

ejus liber.

24th. January

1823